

G. H. 67  
THE  
Paschal OR Lent-Fast

APOSTOLICAL & PERPETUAL.

*As first Deliver'd in a*

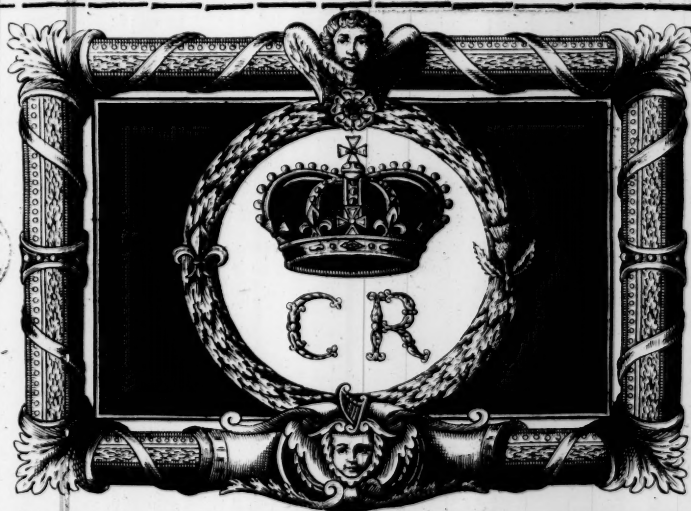
SERMON preached before His MAJESTY  
in LENT, and since enlarged.

Wherein the Judgment of *Antiquity* is laid down.

*Published by His Majesties special Command.*

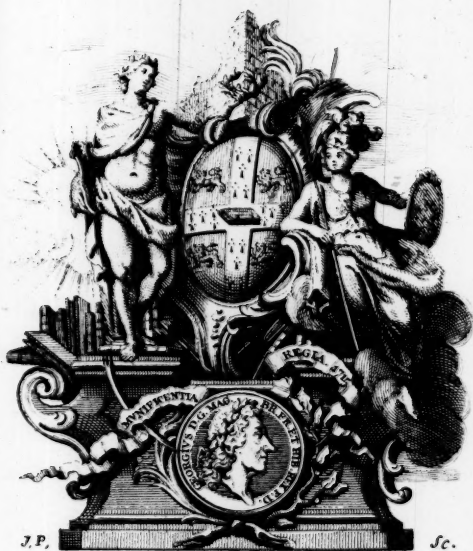
With an APPENDIX, containing an Answer to the late printed  
Objections of the *Presbyterians* against the Fast of LENT.

BY  
PETER GUNNING, D. D. *Regius Professor, Chaplain in Or-*  
*dinary to His Majesty, and Master of St. Johns Colledg Cambridg.*



London, Printed by R. Norton for Timothy Garthwait, 1662.





113:04



T O

His Most Excellent MAJESTY  
Our Sovereign Lord

C H A R L E S the II<sup>d</sup>

By the Grace of God, The most High  
and Mighty *Monarch* of Great  
*Britain, France, and Ireland, &c.*

Most Gracious and Dread Sovereign,

**H***He subject matter of this Dis-*  
*course (the holy Fast of Lent*  
*before Easter) which hath al-*  
*waies been a Sacred Solemnity*  
*of Your Royal Court, and hath for nineteen*  
*years (one whole Cycle of those Solemniti-*  
*ties) been driven hence together with Your*  
*Majesty, and at length by the blessed hand*  
*A of*

## The Epistle Dedicatory.

of God together with Your Sacred Majesty restored unto us; was forthwith by Your pious care in its first Periodical Return, owned in your Royal Proclamation and Example the last year: and by your meanest subject and servant maintained in a Discourse Preached before Your Majesty. But the same observance of Lent was forthwith in the same week, by a nameless and false Pamphlet scattered at the very gates of Your Court, maligned and opposed; and became soon after matter of deliberate contest and debate, <sup>a</sup> as part of that which was thought fit to be excepted to in the publick Liturgy or Common-Prayer-book, and propounded by some to be altered. The depending of which debate and Controversie, and the imployment, which by Your Majesties gracious Commission I had part in, to consider of that, with many other particulars in the Common-Prayer-book, and the expectation of the utmost which could be brought against that  
Primitive

<sup>a</sup> At the  
Sevy.

## The Epistle Dedicatory.

*Primitive and Religious Fast, which lately now we have received in Print; hath necessitated this Discourse, (delivered at first in a Sermon in Your Royal Chappel, and by Your Majesty Commanded to be published, and by the Warrant of Your permission, since enlarged) to chuse rather to expect the Beginning of this Lent, then to appear at the ending only of the former. It now, not unseasonably, as I hope, presents itself to Your Sacred Hands, and flies to Your Royal Protection, who are most Truly the Defender of that Holy Faith, whereof this and other Solemnities of the Church, are the Fence and Mound. The Royal CONSTANTINE (in whom first, God did most eminently fulfil his holy Promise of giving to his Church Kings to be her Nursing Fathers) began that course, with which your Sacred Majesty set forth: writing unto all the Churches in his Empire; and that undoubtedly from the Ad-*

## The Epistle Dedicatory.

vice of the first and most sacred Oecumenical Council of N I C E (then sitting,) For the Religious and uniform observation of the holy Feast of Easter with the <sup>a</sup> Appointed Fasts that precede it. In which his IMPE-  
RIAL Letters he did instruct the Churches of his Empire, “ that <sup>b</sup> this holy solemnity of Pasch, as comprising both the Feast and Fast, had from the very first day it self, wherein our Lord did suffer up-  
“ on the Cross, been in the Church ever  
“ observed unto that present year. (And for the years following, no Adversary will or can deny it to have continued.) How after that example, Your Majesties own Royal Ancestours have even in ancient Ages preserved here, and transmitted to posterity This Holy Feast and Fast, is in part shewn in the following Treatise ; and the Ages to come shall not be silent of Your Majesties Princely piety herein. What Athenagoras a primitive Apologist for our Christianity

<sup>a</sup> *De consuetudinibus paschalis*  
he calls them.

<sup>b</sup> *Ensch. l. de vii. Constantin. c. 16, 17, 18. Theodoret. l. 1. c. 10. Socrates l. 1. c. 6.*



## The Epistle Dedicatory.

stianity, <sup>a</sup> prayed unto Almighty God for <sup>a Athen-  
gor. legat.  
pro Christi-  
anis in fine.</sup> the Emperours Aurelius, Antoninus, and Commodus, we with infinitely greater Reason pray for Your Sacred Majesty, the most Christian Catholick Defender of our Holy Faith and Church, pouring out supplications [on our Fasts and Feasts, and all other daies] for Your Majesties happy Reign over us, that according to Your most just Rights, The Father to the Son may ever continue to Transmit Your Kingdoms (with Your Piety,) that Your Royal Dominions may be more and more extended: and all prosperous success ever follow You; That we living a godly, quiet and peaceable life, may readily and cheerfully serve and obey You. So prayeth

Your Sacred M A J E S T Y's  
most humble and Loyal  
Subject and Chaplain,

PETER GUNNING.



A Table or Index of the several matters contained in  
the Treatise and the Appendix.

<b>A</b> Caution how Scriptures ought to be interpreted,	pag. 23
What meant by the Bride-groom,	p. 4 to 8
What sense of those Words [When the Bridegroom shall be taken away]	p. 15, to 17
The Fathers sense of this Text, In those daies they shall fast,	p. 240
Why the duty of fasting is called <i>Ἐπίδημιον ἰουδαιῶν</i> ,	p. 236
Five proofs that our Lords words in the Text, include also those Re- curring fasts of the Bridegrooms being taken from us,	p. 17, to 23
Our Lord himself oft used Fasting,	p. 1, 2, 3, p. 218
The Apostles themselves oft used Fasting,	p. 19, 28, p. 219
Some things we know most certainly the Apostles did, of which yet there is no one example recorded in Scripture,	p. 24. 27

The Paschal Fast Apostolical,	p. 27 to 99, p. 100 to 109, p. 133 to 138, p. 449 to 460, p. 479 to 486
The Judgement of the first Age after S. John's decease,	p. 27 to 40
The Judgement of the second Age,	p. 40 to 43
Of the third Age,	p. 43 to 60
The 24. Paschal Epistles of Theophilus and S. Cyril attesting, &c.	p. 51 to 54, 63 to 67
The Judgement of the fourth Age,	p. 60 to 72
Of the fifth,	p. 72 to 82
Of the sixth,	p. 82 to 89
Of the seventh,	p. 89. to 98
Some of the numerous testimonies of Authors of the following Ages,	p. 99
Arguments complicated of several truths, whence this conclusion is col- lected firmly,	p. 100 to 109
What force universal Practise alone hath to infer an Apostolical Tradi- tion,	p. 133 to 138
The universality of the practise through all places,	p. 163 p. 139
The testimony of ancient holy men of our nation,	p. 117, —18, —19

The

# The Table.

<i>The Testimonies of the enemies of the Church,</i>	pag. 113 to 116
<i>The Paschal Fast not instituted by Telephorus, but elder then him,</i>	p. 125, 6, 7
<i>The Interpretation of that much agitated T. of Irenæus,</i>	p. 461 to 467
<i>Its rendering strangely Wronged by our Adversaries for their advantage,</i>	p. 470 to 473
<i>S. Austin's judgement,</i>	p. 60 to 63, p. 120 to 124, p. 133 to 136
<i>Vincentius Lirinensis his 3 Rules pressed,</i>	p. 113
<i>The Affeuration of some one or two Fathers, no sufficient proof of an Apostolical Tradition,</i>	p. 132
<i>Instance of some Apostolical Traditions,</i>	p. 530
<i>Objections answered,</i>	p. 146 to 160
<i>Those of the Presbyterians especially, in the whole fifth, seventh and eighth Chapters of the Appendix.</i>	
<i>An Answer to that which the Presbyterians object out of Irenæus,</i>	p. 461 to 479
<i>An Answer to 3 Texts of Antiquity not objected or mentioned by the Presbyterians, viz. One of S. Chrysostom's, one of S. Hierom's, one of Victor Antioche- nus,</i>	p. 487 to 495
<i>An Answer to the Presbyterians Objections out of Antiquity at large, Chap. 7</i>	
<i>How Socrates in pursuance of the Novatian Canon of Indifferency, spake loosely (and differently from the Church) of the Churches Set-Fasts and Feasts. c. 7</i>	
<i>An Answer to the rest of the Presbyterian Objections, and to their pretence of an Act of Parliament,</i>	Chap. 8
<i>Of the pretence of tender Consciences,</i>	p. 239
<i>Fasting Defined,</i>	p. 434, 183, 189
<i>Why Saturday in many ages and places no fasting-day,</i>	p. 237
<i>Fasting often most healthful for the body,</i>	p. 158, 9
<i>In what sense this Fast commanded, and in what sense not commanded, but recommended,</i>	p. 136, p. 496
<i>In what sense the observance of 40 daies was of constitution only Ecclesiastical,</i>	p. 487 to 495
<i>In what regard the 40 daies of the Quadragesima were of Apostolical recommendation</i>	
<i>The number of 40 daies,</i>	p. 161, 2, 3. (dation. c. 6
<i>How the 40 daies may be said to be an Imitation of the Lords Fast, Chap. 8. of</i>	
<i>The ancient observation of Good-friday,</i>	p. 467. (the Appendix.
<i>The Ancients in the number of their daies of stricter fasting imitated,</i>	p. 448
<i>Daniel's fast,</i>	p. 168 to 170
<i>The stricter fast of the great week before Easter,</i>	p. 48. p. 96
<i>Lent the Fast of the Spring fitly,</i>	p. 160
	Some

# The Table.

<i>Some strictures of the Fathers elogies, or praises of fasting,</i>	p. 215 to 226
<i>Nine reasons alledged for the so great Encomiums of the Fathers, given of fasting,</i>	p. 227 to 234
<i>The eight Requisites or rules how fasting is to be performed,</i>	p. 171 to 215
<i>The conjunction of it with Repentance,</i>	p. 174. to 187
<i>With watchings, humi-cubations, &amp;c.</i>	195 to 198
<i>With Justice.</i>	p. 198
<i>With Alms,</i>	p. 199 to 202
<i>With prayers, hearing of Gods Word, &amp;c.</i>	p. 202
<i>The ancient rule of fasts that excluded flesh, excluded wine also,</i>	p. 193
<i>Fasting not the principal duty,</i>	p. 236,—7
<i>Moderation in fasting to be observed,</i>	p. 155,—6,—7. p. 164 to 170
<i>Four reasons which excuse from fasting,</i>	p. 157
 <i>Concerning the Fast of 40 hours,</i>	 p. 462 to 469
<i>Of the Churches Fasts in general,</i>	Chap. 1. of the Appendix.
<i>The distribution of the Fasts of the Church into their several kinds in respect of their Institution,</i>	Chap. 2
<i>Of the several Fasts of the Church (or also other religious fasts) as to their measure of time,</i>	Chap. 3.
<i>How the Paschal or Lent-fast is, as hath been shewn, Apostolical,</i>	Chap. 4
<i>The ancient Fasts of the Stations, viz. of the fourth and sixth daies, of the week,</i>	p. 441 to 444
<i>The Fasts of Ember-weeks before the Ordinations,</i>	p. 438 to 440
<i>The Fasts of the Vigils,</i>	p. 437
<i>The Fasts appointed by Christian Princes, and whiles yet there were no Christian Princes, by Bishops,</i>	p. 436
<i>Fasts or ūnegōstēis or superpositions till the dawn of the next day, or Cock-crowing</i>	p. 446.
<i>Fast of 1 day, 2 daies, 3 daies, 5 daies, 7 daies, 15 daies, 3 weeks, 6 weeks, 40 daies,</i>	p. 446 to 449
 <i>Admonition to Him, that will think fit to reply,</i>	 p. 514, & p. ult.
<i>They which condemn Anniversary set-feasts evidently condemn the practise of the purest primitive Church, and are found condemners of the Apostles themselves by an undeniable Record,</i>	p. 477,—8
<i>The judgement of the Ancients concerning such, as opposed the Ch. Ser-fasts,</i>	Ch. 9
<i>The judgement of 4 Reverend Prelates of our Church,</i>	Chap. 10
<i>The table of the names of the chief daies of Lent, and of some following in the Ea- stern and Western Churches.</i>	St. Luk.



S. LUKE 5. 35,—38.

*But the daies will come, when the Bridegroom shall be taken away from them, and then shall they fast in those daies. And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old. And no man putteth new wine into old bottles: else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved.*



**H**e Scribes and Pharisees saith St. Luke, St. John's Disciples saith St. Matthew, St. John's Disciples and the Pharisees together saith St. Mark, came to our Saviour, and by way of exception said, *why do the Disciples of John and of the Pharisees fast often, (πολλὰ, συχνά) but thine fast not?* They did not, because they could not say; *but thou fastest not.*

B

NOT



Not the Devil himself might deny, what he had felt, that the Lord had (as *John* himself had not at any time, and *Moses* and *Elias* but by his strength) fasted 40. daies and 40. nights. His frequent exercise of fasting is witnessed in two mystical Psalms understood of Christ, Psal. 69. v. 9, 10. *The zeal of thy house hath even eaten me, &c. I wept and chastened my self with fasting, and that was turned to my reproach.* And Psal. 109. v. 23, 24. *My knees are weak through fasting, my flesh is dried up for want of fatness; I became also a reproach unto them.* The context of which verses and the ancient Fathers Commentaries on those Psalms are our warrant that *David* in Spirit spake them of Christ. On Psal. 69. *St. Hilary* thus writeth: "This Psalm contains the  
 "prophecie of the sufferings of our Lord, where (be-  
 "sides the gall they gave him to eat and the vinegar  
 "to drink, v. 21.) the abstinence of his fasting was  
 "turned to his reproach, when tempted by the De-  
 "vil, he is bid turn stones into bread, and carried up  
 "into a mountain, he is contumeliously tempted to  
 "worship the Devil. *Arnobius* also saith, those words  
 "are spoken of our Lord *Jesus Christ*, whom the zeal  
 "of Gods house did eat; and his abstinence from  
 "eating, receiving nothing 40. daies and as many  
 "nights, was turned to his reproach. *St. Hierom* and  
*Theodoret* in the like manner understand the Text of  
 Christs fasting. The other Psal. 109. v. 23, *Theo-*  
*doret* thus understands of Christ, κατεσληκτα κ  
 ευχμενον βιον (εβίστευσα) of his abstinence and  
 severities to himself: witness also saith he the bar-  
 ley loaves and the ears of corn in his Disciples  
 hands: *St. Hierom* also upon that Text, bids such as  
 were conversant in fasting to be comforted, *Siqui-*  
*dem*

dem & Dominus hoc fecit — Non habebat delicias corporis, sed Dei Spiritus — Tales diligit mihi Christus, qui jejuniis vacent quia in jejunio victoria est? "for that the Lord himself, saith this Psalm, did fast, "and was not filled with the delights of the body, "but of the Spirit of God; and Christ delights in "such souldiers of his which give themselves unto "fasting, because such overcome when they fight. St. Augustine and Bede confirm this interpretation. So true it is, saith St. Basil, (a) that our Lord Jesus fortified the flesh which he took on him for us by fasting, and taught us by fastings to overcome. Ut in sponso nostro investigemus, &c. saith St. Hierom, (b) that in the Bridegroom himself we may see what virtue holy fasting hath. Howbeit in both those Psalms no sooner is mention made of our Lords fasting, but 'tis added, that it was turned to his reproach. And here in my Text his Disciples not fasting is turned to his reproach. Why do the Disciples of John fast often, and likewise the Disciples of the Pharisees, but thine eat and drink? Reprehendenda jejunii iudeorum, saith St. Hierom: The answer to them might have been a just reproof for not fasting from vain glory. But our meek and gracious Lord, εἰ δὲ τῷ τοῖς ἐπιτιμᾷ, εἰ δὲ λέγει ὁ κενόδοξος, καὶ περιτοῖς, ἀλλὰ μετὰ ἐπιεικείας ἀπάσης αὐτοῖς διαλέγεται, saith St. Chrysostome upon the words. He gives them no such rebuke as O ye vain-glorious and impertinent persons. But he who had in much gentleness forbore to command his Disciples such severities, as himself practised, with the same lenity returns only this gracious answer, Can you make, &c. v. 34, 35. together mildly defending himself and his Disciples (though as yet they fasted not,) and yet the holy duty of fast-

(a) S. Basil Sermon 1. of Fasting.

(b) S. Hierom Epistola ad Eusebium.

ing also. But doing all this by remitting the Pharisees *John's* Disciples whom they had brought with them, and advanced their example in the first place, and remitting *John's* Disciples as it were tacitly to their Master *John*, to something which they might remember *John* had said unto them (*Joh. 3. 28, 29.*) *ye your selves bear me witness, that I said I am not the Christ, &c. He that hath the bride is the bridegroom.* The case was much different 'twixt the Disciples of the Law only, (the Scribes and Pharisees) yea those of *John* also, and the Disciples of Christ. The Law was a Schoolmaster of severities, but to bring them unto Christ; *John* was an Harbinger sent by preaching of penance to prepare the way for the Bridegroom; neither's Disciples were the children of the bride-chamber, or the honourable followers of the Bridegroom, but Christs only. *John* came neither eating nor drinking, and sometime the Pharisees therefore say he hath a Devil, and now ye upbraid his Lord with *John's* Disciples and discipline as more divine; howbeit he that is least among the children of that bride-chamber is greater then *John* himself: His office, his honour, his priviledge, and assistances greater. What many Kings and Prophets and righteous men desired to see, and rejoyced in spirit to foresee, but had not with their eyes beheld, the King in his beauty; nor heard his wisdom, and what *John* your master, saw and told you that he rejoyced to see, and to hear the Bridegrooms voice, *Blessed are their eyes for they see, and their ears for they hear;* And you have not considered this mysterious marriage of the Church to the *Messias*, her Maker and Husband, her Redeemer and Spouse; the Prophets

of old negotiated, invited, and as it were, wooed, and search'd what, and what manner of time this blessed season and fulness of time should be, and what the joy of these espousals. The Bridegroom himself is now come down from heaven in his wonderful Incarnation, in his Nativity he came forth fairer then the children of men, as a Bridegroom forth of his chamber rejoycing (for the love of his Spouse) as a Gyant to run his course. His coming forth was (*a summo caelo*) from the highest heaven in the hour of the WORD's being made flesh, and his running about is *ad summum colum*, to the height of it again, to the right hand of his Father, in his Ascension. Mean while the solemn contract and espousals (a) betwixt him and his Church is in his present preaching proclaimed. And he spake this parable, *A certain King made a marriage for his son*, (Matth. 22. 2, &c.) and he sent forth his servants, (Wisdom sent forth her maidens) not fasting now indeed, as that's not seasonable for nuptial invitations, saying, I have mingled my wine, &c. All things are now ready. And when those servants for such their employment have scarce time to eat, quarrel you them, that they find no season to fast? Sent I am to Publicans and sinners a Physician, and therefore I eat with them. To my Disciples and as many as receive me believing on me, the Bridegroom of their souls (the expectation, desire and joy of all nations) and therefore at present they fast not with you: *διὰ ὃ τέτων δείκνυσιν ὅτι ἐ γαστριμαργίας τὸ γινόμενον ἢ ἀλλ' οἰκονομίας τινὸς διαμαρτίας*, saith S. Chrysostom upon the words, "By these things cur

(a) *Theophylact.*  
upon the words,  
Mat. 9. ii ὃ σὺ  
Κυεῖς παροῖα  
γαμὲν ἀπεκρίζε-  
ται διότι τῶν  
ἐκκλησιῶν  
(quam dixerat,  
viam suam  
genuit) MNH-  
ΣΤΕΤΣΑ'-  
ΜΕΝΟΣ ἡ γὰρ  
ἡτο.

"an.

“ an Indulgence to their belly, but a matter of wonderful oeconomy. But the time will come when this solemnity of joy of these espousals shall be turned into a funeral mourning ; when the Bridegroom shall be even for the debts of his Spouse and redemption of her life taken from them : And they shall weep and lament and fast, and the world shall rejoyce. But he being returned, and having taken to himself a kingdome, these present espousals which God foretold by the prophets *Hosea* and *Isaiah*, which had been treated by all the Prophets that had been since the world began, and now proclaimed in the acceptable year of the Lords preaching, and sealed to by the Father at his resurrection from the dead, expect their consummation in the marriage of the Lamb at the last day, when he shall gloriously bear his Spouse with myriads of holy Angels into his Fathers house, there to reign with him in his Kingdome everlasting ; mean time as upon the Espousals he became chargeable with his Spouses debts, and hath discharged them on his Cross, and after that discharge, was taken from Prison and from Judgment, and hath washed her in his own Blood, and hath given her the pledge of his Holy Spirit, and clothed her with the double garments of his Righteousness ; so also is she called by a new Name which the mouth of the Lord did name, from his name *Christ* she is called *Christian* first at *Antioch* ; and farther, our Lord Jesus knowing, that after his taking from her, religious fasting also is a necessary guard for her safety, and a salutary means for the further purifying and adorning of his Spouse, therefore as upon the allegation of *John's* Disciples



Disciples Christ taught his Disciples also how to Pray; so here as *John's* Disciples had been taught to fast, he teacheth his the time and season when they should fast, yea and they will fast; only in this solemnity of his Espousals and of his Bride-chamber, these the principal guests and friends of the Bridegroom, sons of the secretest admissi-

on, (a) his Apostles, no wonder if he do not, and ye cannot make them fast. Their present joy is above it, and their habitual strength as yet beneath it, and their present assistance from the presence of the Bridegroom himself enables and supports them without it. Nevertheless to this marriages celebration, garments every way agreeable, perfectly

new, are to be provided, and wine both new and old to be filled, and to be preserved, and vessels of grace and future glory to contain that liquor; But as yet they are in part old garments, not thoroughly renewed by the Spirit, they are old bot-

tles (b) and the duty of fasting is ἀγνατον, as yet an unwrought, unthickned piece, at least not by the Fullers Art purged and washt from the abuses wherewith the Pharisees had distained it. (c) Add hereto, that the fastings of believers in Christ, in so

(a) But without a parable spake he not unto them (the multitude) and when they were alone, he expounded all things to his Disciples Mar. 4. 34. & v. 10, 11. and when they were alone, they that were about him with the Twelve asked of him the parable, and he said unto them, Unto you it is given to know, &c. but unto them that are without, all these things are done in parables.

(b) παλαιὸι some regenerate persons are here (v. 37.) so called for their but begun and imperfect renovation, as some babes in

Christ are called carnal, (σάρκατοι) 1 Cor. 3. 1. Bottles and garments here men are compared to, as Jerem. 13. 12, 13. Psa. 31. 12. *Epicharmus Comicus*, εὐσεὺς ἀνδρῶν ἄσχοι σπινθημένοι (c) for ἀρχαῖον ἄρον ἢ νεύεια — ἵεναι τὴν ἀρχαῖον νεύειαν αὐτῆς ἀπὸ τοῦ τόμου πιδεῖ; ἢ τόμου πρεσβυτέρων νεύεια — πατέρων δὲ καμῆλιον — δυσωπιδεῖται ἢ πολλὰν τὴν νεύειαν, ἡλικιωτὴς δὲ τὸ ἀνδραπότην, saith S. Basil in his first Sermon of Fasting. Fasting is an ancient Gift, elder then the Law — it is a jewel of the ancient Fathers — reverence its gray hairs, it is coetaneous with mankind. *Γραφεὶς suttines etiam veteres vestes ac sordidatas renovant ac repurgant*, saith *Erasmus* in Mat. 9. yea *Hesychius* γραφεὶς καθαίροντες ἢ ὑπὸν.

far as they were to answer to their frequent recurring set fasts, were yet an unwrought and unpolish'd discipline, as which were to be celebrated chiefly on the times of the Passion of Christ, as *S. Chrysostome* saith. They are also a new, strong, working, and spiritul wine, apt to break weak vessels. Not therefore because in themselves they need not, but because they cannot yet bear it; not that the Lord, less then you, approves of that new wine, but because he provides that such good wine should not be spilled which will drink pleasant when it is old, *Eccclus. 9. 10.* and shall be preserved throughout all ages of the Church on earth; lest also the bottles should break, and the rent and breach of these garments, instead of being made up, should be made wider by the unseasonableness of this prescription: therefore their Lord and Master, who breaks not the bruised reed, presseth not as yet this discipline. (a) But the time will come when the Bridegroom shall for a time be taken from them, and the Spirit sent down unto them, and when they are renewed with strength from above, then shall they fast in those daies. And both that holy discipline of religious Fasts, and these vessels of honour shall be preserved by each other. And that the Spirit may so come unto them, it is expedient, saith he, that I go away from them, and the time will shortly come.

In the Answer of our Lord so meek and divinely wise, you may observe these three parts:

1. A Declaration, or promulgation of somewhat present which they were not aware of. 2. A Prediction of some things to come, which they as little understood. 3. A mixed prescription in part and pre-

(a) *S. Chrysostom*  
on these words

Mat. 9. ἔτι ἡ γένεσις ἰσχυροὶ οὐ μαθόνται, ἀλλ' ἐπὶ πολλῆς δέουται τῆς συγκολληθείσας, ἕως διὰ τοῦ πνεύματος ἀρεκαυρίσθωσαν. ἔτι δὲ διακρινόμενοι ἔχρησαν. ὁ δὲ πνεύματι. My Disciples are not yet become strong, but as yet need much condescension, and it is not meet to impose a load of injunctions on persons so affected.

prediction in part, a constitution, counsel, and encouragement of a holy, religious exercise of fasting.

I. A Declaration of the present Espousals of Christ, *Behold a greater then Solomon is here*, a crown weightier then that wherewith his Mother crowned him in the day of his espousals, also a greater then *Pharaoh's daughter* is here, the holy Church of God: *ὑμεῖς ἄρμολόμενοι ἑαυτῇ τὴν νέαν συναγωγὴν, ἀπὸ θανάτου τῆς παλαιᾶς*, saith *St. Chrysostome* and *Theophylact* upon the words. And the least of these despised Apostles great above him, then whom there had not risen a greater among them that were born of women. He was sent before to cast up and prepare his way, these the nearest friends and followers *οἱ παραινυμφοί*, as those 30 companions brought to be with *Samson* the Bridegroom, (*Judges 14. v. 11.*) and as the Spouse the Queen of Heaven (*Pf. 45. 15.*) hath her virgins that bear her company in the bride-chamber: These are they that ride as it were in the same chariot with the Bridegroom, saith *Phavorinus*, that walk in company with, and nearest to him in the way, *οἱ δὲ ὑμεῶν οἱ Ἀπόστολοι, ὡς τῆς χαρῆς τῆς Κυρίας καὶ αὐτοὶ καταξίεσθαι, καὶ παντὸς ἐπερχομένης ἀγαθῆς, καὶ πάσης ἡδονῆς μετοχοί*, *The sons of the bride-chamber are the Apostles, as vouchsafed partakers of their Masters joy, and of every heavenly good gift, and of all pleasure*, *Theophylact* on *Mat. 9.* and this the acceptable year of the Lord, the very time of love, (*Ezek. 16. 8.*) so upon the words of the Lord, *Mat. 9.* *Christianus Druthmarus. Quando ista loquebatur, tunc ipsa fiebat conjunctio, quoniam per suam predicationem colligebat eandem sponsam suam: when*

*Christ spake these words, then was this conjunction made, for by his preaching he gathered together that his Spouse (the Church.)*

II. The Prediction or presignification of some things to come, (a) as,

(a) Καὶ λέγει μὲν  
τὸ παρὲν, προα-  
γασσονεὶ δὲ τὸ  
μέλλον· οἷον ὅτι  
καινοὶ μὲν ταῦ-  
τα ἔσονται,  
Chrysostome on  
the words Mat.  
9.

1. That the time should come when the Bridegroom should be taken from them, *Ablatus & oblatus quia voluit*, Him the Scribes and Pharisees shall kill and crucifie, and he shall lay down his life for his sheep, give himself for his Church, and grave her on the palms of his hands, and set her as a seal on his heart, and on his arm, and hide her in the clefts of the rock, and vanquish death and hell, and him that hath the power of hell in her behalf.

2. That soon after that the time of the true Pentecost shall come, when these Disciples as they shall need these arms; so shall be made new and strong garments, new and strong bottles, and shall be filled with new wine like the bowls of the Altar, (*Zech. 9. 15.*)

3. That therefore he must go away, that the Holy Spirit may come, and then shall they be indued with power from above.

III. A mixt constitution or Precept in part, and Prediction in part, of what these Scribes and Pharisees came to expostulate with him, *The holy duty of Fasting.*

1. In its Substance, *μηδεύσασι*, most certainly they shall fast.

2. In the circumstance of its due season and time, *τότε, then, ἐν ἐκεῖναις ταῖς ἡμέραις, in those daies, or in those very daies.*

3. In its settlement upon its right basis and reason, which gives the indication also of its true season

son, viz. the taking away the Bridegroom from them for their sins, and for the sins of the whole world.

4. The imprudence and danger in importunity both to the substance of the duty and to the subject; from the incapacity of the subject as yet, and impropotion to the duty.

As to the 1. The substance of the duty, our Lords care of establishing this holy exercise of Fasting, is described here 5. waies:

1. By leaving it under his prescript Law (*νῆστεύ-  
σασι*) they shall fast, (as, thou shalt not steal) (*they shall  
hear my voice*, Joh. 10. 16. *shall render him the fruits in  
their seasons*, Mat. 21. 41.)

2. His prediction also that the Christian Ca-  
tholick Church would be willing, forward, and ob-  
servably eminent in that exercise, (else it had been  
no answer satisfactory to their alledged visible pra-  
ctise) *they will fast*, as (*ἐκείνον ἀνέσχεδε*) *Him ye  
will receive*, Joh. 5. 43. *νῆστεύσασι*, *they will fast*; as  
(*ἑλευσόνται ἡμέραι*) v. 35. *the daies will come*; both  
are predictions when the chief servants of his house  
will see this holy exercise exemplified in set rules  
of practise.

3. By laying a further necessity of prudence, both  
here v. 38. & Mark 2. v. 22. (*βλῆσκον*) *Men must  
put up* this new wine into fitted vessels, saith the  
Master of the household, and of the vineyard, lest  
in after ages men being lovers of pleasures, and  
their love of God waxing cold, some servants of the  
house might be for casting away this wine, for  
that there is indeed in their Masters house other  
that is better and drinketh pleasanter (in whose  
house is both new and old.)



4. His excusing none of his from this duty, save such only as are not yet able to perform it, & δύνανται νηστεύειν, *Mark 2. 19.* they cannot fast.

5. His farther care for the conserving of this duty, which he compares to new wine, together with the vessels, even to the day of the consummation of his nuptials, & ἀμφοτέρω συντηρεῖν, *and both are preserved.* The liquor in and by the vessels fitted for it, and the vessels meet and preserved for the Masters use with and by the liquor.

(a) As David also danced when, he brought home to himself the Ark, the type of the Bridegrooms presence, 2 Sam. 6.

(b) ἄλλος ὁ νῦν ἀδερὴς οἷός τις, μήπω καινίδεν. τὸ δὲ τῷ πνεύματι ὁ δὲ σ. κοῖς εἰκόσαςι παλαιῶς, & ἰματίω παλαιῷ, & δὲ ἐν αὐτοῖς βαπτιστὴν τινὰ διαγωγὴν ἐπιφρεδῆναι, *Thiophylas in locum.*

(c) Οἱ ἐμοὶ μαρτυροῦνται ὡς παλαιῶς λόγῳ ἐμοὶ συνόντες, & χρῆσαι τῆς τῷ δὲ τῆς νηστείας ἀρετῆς, αὐτὸ δὲν χαριτωμένους & φυλαττέμενους τῷ ἐμῷ.

In the 2<sup>d</sup>, The season or time of the duty, he teacheth first, That there is a time for all things, a time to mourn or fast, and a time (of bridals) to dance, (a) a time to embrace, and a time to refrain from embracing.

2. That the time of the greater joy is not alwaies the time of the greater strength: These were together, the children of the bride-chamber, and old garments.

3. The time of greater actual assistances from God is not alway the time of greater habitual strength of grace inherent. These Disciples were rendred safe by the presence of the Bridegroom, but were not yet other then in great part old garments and bottles (b).

4. The time or season for this duty of fasting is taught here negatively, 1. Whilest they were such weak ones they could not fast. 2. While the Bridegroom was with them it was not seasonable to call them to ordinary fastings. 3. While the Bridegroom was with them they needed not to fast, both because his gracious presence afforded them extraordinary assistances (c); and because his tender indulgence

dulgence expos'd them not to great and extraordinary temptations whilst himself was with them :

4. *ἐκ ἐνθιῶς*, not presently, not straightway desirable,

v. ult. (a) (Ἐίλῃ, ἀλλ') *ἐκ ἐνθιῶς*.

(a) Christ by this parable, signified, saith Erasmus, that men are not on a sudden to be

haled to a more austere life, but to be inured thereto by certain steps or degrees.

*Theophylact* upon my Text, ὁ γὰρ περὶ καὶ τῇ ἡμῶν, &c. εἰδὲ τὰ καὶ ἡμεῖς ἡμεῖς ἐπιπείθεσθαι, ἀχρήστους ἐργασάμεθα ἀπὸ — ἐν τῇ ἐπιπείθῃ καὶ ἀπειθείῃ, δι' αὐτὸ τὸ πο μὴ ἐπιπείθῃ, ἐπειδὴ ἀν ἀπειθείῃς.

Affirmatively, *Then shall they fast* : 1. When the Bridegroom shall be taken from them. All the ages of the world before, since the promise of the seed of the woman, were the season of the expectations, needs, desires, & longings for this Bridegroom, *O that thou wert as my brother that suckt the breasts of my mother*, (Cant. 8. 1.) *O that thou wouldst rent the heavens and come down*, (Isa. 64. 1, with v. 4.) All the ages since his Being upon earth, are the seasons of our looking upon him, whom by our sins we have pierced, and our waiting and looking for his second appearance in glory : the Time only of Christs presence on earth, (to whom he was nearly present) was the season of the joy of his Bride-chamber, to all admitted within it especially. 2. When they shall be made new garments, and new vessels ; when the the Spirit shall have come unto them. 3. When the Bridegroom shall be taken from them they shall fast for these causes : 1. As having then so true cause of sadness : 2. As having then need by all means to fortifie themselves against all dangers and oppositions in discharge of their work : 3. (b) As having their faith (the root of good works prayer, fasting and alms) confirmed by the Death, Resurrection and Ascension of the

(b) ὅταν δὲ γὰρ μὴ ἀναληφθῶν, αὐτοὶ δὲ ἐπὶ τὸ κήρυγμα ταλῶσι, τότε καὶ νεκρώσονται καὶ ἀποσώζονται, οἷα εἰς ἀχάριστος μεγάλους ἀποσώζονται.

the

(a) St. Hierom in  
Mat. 9. Donec  
— per passionem  
meam novum Ho-  
minem indutus,  
non potest severio-  
ra jejunii & continentia sustinere precepta. ne per austeritatem nimiam, etiam credulitatem,  
quam nunc habere videtur, amittat. Christianus Druthmarus in locum. Cum fuerint novi  
[utres] facti per meam doctrinam, confirmati per passionem, resurrectionem, & ascensionem, per  
adventum Spiritus sancti, tunc observabunt omnia dura & aspera : & ambo conservabuntur, &  
discipuli, &c.

the Lord (a). 4. As having seen the example of their Masters humiliations and sufferings, patience and fortitude, and the Disciple is not above his Master.

(b) *χαεῖς ὁ πα-  
γὼν καεῖς, &  
ευποσύνης· μὴ  
τοῦτον ἐπεισά-  
γε τὰ πύθρον-  
τα*, Chrysostom in  
Mat. 9.

(c) The rigidity  
and stiffness of  
this unwrought  
piece (besides  
its newness and  
strength) agrees  
not with the  
old, saith Eraf-  
mus.

(d) The ancient Translations, *Ne tandem novum vetus trahat, ne robore suo trahat illa ve-  
stem infirmam* : (σάσις quedam & Divisio in mente discipuli recentis & infirmi : aut schisma &  
separatio à reliquis fratribus.)

(e) *Non effundi-  
tur in bibitionem,  
sed in perditio-  
nem.*

(f) The bottles  
perish, & that by  
the very wine it  
self put into  
them, (a resso-  
ring wine in it  
self) and the  
wine petiseth, and that by the vessels which were meant to contain and preserve it.

In the 4. and last part, the imprudence and danger from the opposite importunity, is argued from six considerations :

1. From the incapacity of the subject, *as yet they cannot fast*, (Mark 2. 19.)

2. The unseasonableness, if they could (b).

3. The disagreeableness to the subject if they should (*τῷ παλαιῷ ἐ συμφωνεῖ*, v. 36.) *it agrees not with the old* (c).

4. In what it is detrimental to the subject, (*αἶρεῖ ἀπὸ τοῦ ἱματίου καὶ χίσμα χαεῖον γίνεται*) *it takes from the garment, and the rent is made worse* (d).

5. In what is there-from detrimental to the duty it self, *it bursts the bottles, and the wine is spilt*. An evil report is brought upon the duty of Fasting (e).

Lastly, The sad conclusion and catastrophe, *The bottles perish*, which else might have held still the best liquor, though not yet capable of the newest and strongest (f).

The parts you see being very many, forsomuch as our Saviours answer here rests principally on the right timing of this duty : I shall insist presently on the second part, the time or season, which is first in every duty (τὸτε ἐν ἐκείναις ταῖς ἡμέραις) then in those very dates.

For the understanding whereof, we must first enquire what those other words mean to which they refer, viz. ὅταν ἀπαρθῇ when the Bridegroom shall be taken from them, Which were set to contain these 4. following senses agreeing well with, and insinuating each other.

1. In the daies of his death and burial, they shall mourne and fast, according to *Joh. 16. v. 20.* a little while and ye shall not see me, ye shall weep and lament, but the world shall rejoyce (a).

2. In the recurring annual memorials of the Bridegrooms taking away, the Churches Paschal Fast of Lent, beside the weekly stations (*Stationum semijeiunia*) which the Church ever observed, except 'twixt Easter and Pentecost, or in the Feast of the Bridegrooms Nativity. These stations were the 4<sup>th</sup> and the 6<sup>th</sup> day of the week, fasted till 3. a clock in the afternoon, according to *Cornelius's* fast, *Ad. 10.* But these *Sub arbitrio, non ex imperio*, of free devotion, not of strict injunction, as the Church professed (by the acknowledgement of *Tertulian*).

3. In what time soever our sins or also Gods Judgments call us to mourning, or fasting, or repentance, publick or private ; And this is also in too full a sense the Bridegrooms departing from us. So it was.

(a) *Innocentius I. Epistola ad Eugubinum Episcopum. Nam utique constat Apostolos biduo isto & in matore fu-isse, & propter metum Judaeorum se occuluisse: quod utique non dubium est in tantum eos Jesu- naste biduo memorato, ut, &c.*

was said to Saul for his disobedience, *The Lord is departed from thee*, 1 Sam. 28. v. 16.) & Jer. 6. v. 8. *Be thou instructed O Jerusalem lest my soul depart from thee.* This same Bridegroom, our Lord, who saith, (*Hosea 2.*) *I will betroth thee unto me*, warneth them also c. 9. v. 12. *Wo unto them when I depart from them.* This sense also Theophylact teacheth us to be included in this Text (in *Mark 2.*) ὅταν ᾖ ἀρραβὴν ἀπ' αὐτῶν ὁ νυμφίος, Χριστός, εἰς ἀμαρτίαν ὁλοθίσαντες, τότε νηστεύει καὶ μετανοεῖ ἵνα τὴν ἀμαρτίαν ἴδονται: "when Christ the Bridegroom shall be taken from him being lapsed, to wit, into sin, then he fasts and repents that he may heal his sin. S. Hierom calls this the Tropological sense of these words: *Fuxta tropologiam autem sciendum quod quamdiu sponsus nobiscum est, & in letitia sumus, nec jejunare possumus, nec lugere; cum autem ille propter peccata à nobis recesserit, tunc indicendum jejunium esse, tunc luctus recipiendus:* "when the Bridegroom shall depart from us by reason of sin, then must a fast be indicted, then must we take up a mourning, when our Bridegroom hath withdrawn himself in just displeasure for our sins, (as *wisdom will not abide in a body subject to sin*, *Wisd. 1. 3.*) *We must seek his return and favour by fasting, weeping, and supplications*, Psal. 143. 3.—8.

4. ὅταν ἀρραβὴν ᾖ, when the Bridegroom shall be taken up away from them, in his Ascension, after his departure into heaven, so ἀραισθεῖσαι, tolli, may signifie, *to be taken away up*, and so is the rendring of the Syriack in this Text; and so the Greek Father Theophylact understands it of the



the time after his Ascension (a) So after the history of his Ascension, Acts 1. the Apostles frequent fastings are recorded, Acts 13, & 14. 2 Cor. 6, & 11, chapters. After his Passion, Resurrection, and Ascension, the annual and weekly memorial Fasts of his holy Passion should thenceforth begin and continue to be celebrated, and other frequent religious seasons of fasting.

(a) *Thiophylas*  
in Luc. 5. Ὅταν  
ᾧ ἐγὼ μὲν ἀνα-  
ληφθῶ, αὐτοὶ δὲ  
ὅπι τὸ κήρυγ-  
μα παλάσι, τό-  
τε καὶ νηστεύετε,  
καὶ ἐγὼ. Idem  
in *Matthæi* cap.  
9. v. 15. νῆξ.  
on the same  
words, Ἐσθὶ καὶ

καί τις ὀρεῖται, ὅτε ἐμὴ παύσις καὶ ἀναληφθῆναι νηστεύουσιν ἐν λιμῷ καὶ δίψῃ διωκόμενοι.  
*Christianus Druthmarus* on the same words *Mat. 9.* (Cum auferetur ab eis sponsus) Illud tempus ostendit, quo ipse in cælum ascendit; quia quamvis semper cum illis esset spiritaliter, tamen corporali presentia ab eis recessit.

Venerable Bede upon my Text, shewes that all the time from the promise of the Seed of the woman unto the Incarnation of the Bridegroom; and all the time after his Ascension, and depature into Heaven, was and is the time of the absence of the Bridegroom, and the season of the Churches mourning and longing for his first or second coming. The time only of his conversing upon earth among men, the privileged time of the Churches joy on earth His words are these, *Notandum verò, &c.* We must note that this mourning for the Bridegrooms absence, began not now first after the death and resurrection of the Bridegroom, but was observed throughout the whole time of the world before his Incarnation, for those first times of the Church before the Virgins bringing forth a Son, had holy men, which earnestly longed after the coming of Christs Incarnation; and these times since Christs ascended up into heaven, have the Saints which mourn for and desire his second Appearance to judge the quick and the dead. *Neque hic desiderabilis [desiderii] Ecclesia lucius requievit aliquantum, nisi quando hic cum Discipulis in carne versatus est.* Nor was there any rest to the Church from this her mourning of her desire, save only that while Christs conversed upon earth with his Disciples.

Of these 4. senses, the 2<sup>d</sup> only, because it brings with it a recurring duty upon men as constant as the years return, *labor ævus in orbem*; one *Aerius*, a *Jo-vinian*, or *Vigilantius* in all ages, till of late, hath been found to make exception to.

I shall therefore first insist to shew that our Lords words ought so to be understood, as to include also those recurring memorial fasts of the Bridegrooms being taken from us, *stata, revoluta je-jania.* And secondly what they are.

As to the first, that these words are so to be un-

D

derstood



derstood as including some set and returning fasting daies, is evident,

1. For that otherwise our Lords words would not be, as they are, an apposite answer to their objection. It is excepted by them; that the Disciples of the Pharisees, and likewise of *John*, did fast (*πολλὰ*, *Mat. 9.* & *πικνὰ*, *Luke 5.*) much and of-

(b) *πικνὰ*, *συχνὰ*. *πικνῶς*, *συνεχῶς*, *συχνῶς*. *πικνὸν*, *συνεχῆ*, *πύκα*, *ἐπιμελῶς*, saith *Hefychius*. *πικνὸν* densum, frequentatum, *πικνῶς* assidue crebro. *πικνὴ* densa, assidua, *πικνὰ* *ζῶ* frequenter, saith *Glossarium vetus Cyrilli*: all which shewes they alledged their very frequent, diligent, and as it were continuall fastings.

ten (b) which 'tis known the Pharisees did weekly and annually in fasts by continual frequency recurring; (And so did *John's* also; for my Text saith, *ὁμοίως μαθηταὶ Ἰωάννου* & *οἱ τῷ φαρισαίων πικνὰ ἐνήτευον*, they did both fast in like manner: As to the frequency which

they joyned in, to object, though not as to their sincerity, which the Pharisee considered not here) twice in the week, saith the Pharisee, *Luke 18. 12.* and *Epiphanius lib. 1. heres. 16.* tels us what daies those were, *ἐνήμερον ὃ δὲ τὸ σαββάτον, δευτέρα* & *πέμπτην*, the second and fifth daies of the week, *Mundaies* and *Thursdaies*. On the former, because on that day *Moses* had gone up from them into the Mount; the latter, because on that day *Moses* returning down from the Mount, brake the Tables of God, for their sin: and annually also, beside the fasts recorded in the old Testament, (to wit, the fast of the day of Atonement, *Levit. 16.* and *Esthers* fast, *Esther 9. v. 31.* which was on the 13<sup>th</sup> of the moneth *Adar*, and the fasts of the 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, and 10<sup>th</sup> moneths) others also probably which they had received: unto all which the predicted devotion of Christs Disciples in those daies when they should fast, would not be correspondent, nor satisfactory to the

the objection made, if they were not to keep certain, let, and oft recurring times of fasting. Not the Pharisees disciples twice a week, and many weeks in the year, and Christs Disciples only at the very time of his Passion, and lying in the Grave once, as he died but once, and after that only accidentally, extraordinarily, without any fixed returning, observable solemnity. No: they shall, they will fast, in nothing behind the very devoutest in that duty; as the Pharisees therefore say of themselves that they did fast, πολλά, ἡ πυκνὰ, Mat. 9. & Luke 5. so the holy Scripture records the Apostles fasts after the Bridegrooms taking away, in equal terms, (ἐν νηστείαις πολλάκις, ἐν ἀγρυπνίαις πολλάκις, 2 Cor. 11. 27.) In fastings often, or many times, in watchings often, & 2 Cor. 6. 4. (Ἐν παντὶ συνιςῶντες ἑαυτοὺς, ἐν ὑπομονῇ πολλῇ, — ἐν ἀγρυπνίαις, ἐν νηστείαις: where ἀπὸ κοινῆς πολλάκις, must be repeated) in much or oft watchings and fastings, (a) St. Chrysostome also on S. Matt. 17. v. 19, — 21. saith (Διὰ τὸτο ἡ οἱ Ἀπόστολοι αἰεὶ σχεδὸν ἐνήσειον) therefore the Apostles also fasted almost continually; yea, touching these certain fasts for the Bridegrooms taking away, we shall hear it witnessed anon, ὁ Ἀποστόλος observasse, that the Apostles also did keep them and S. Paul expects of Christian people, as well Lay, as others, men, and women, as well married persons, as single, that they should at times, χολάζειν τῇ νηστείᾳ ἡ τῇ προσευχῇ, Vacare jejuniō & orationi, Give themselves to attend upon fasting and prayer, and that there is a καιρὸς or season for it, there he teacheth 1 Cor. 7. 5.

2ly For that it is said both in St. Mark 2. and in St. Luke here: not only ἐν ἡμέραις ἐκείναις, fast.

(a) Upon which Text S. Chrysostome saith, by these words S. P. signified his labours, how he laboured going up and down and working (with his hands) and the nights in which he taught, or also his working in the nights, ἡ μὲν τῶν ἀπώλων ἡ δὲ τῶν νηστειῶν ἡμέραι, and with all these labours, neither did he neglect to

but ἐν ἐκείναις ταῖς ἡμέραις, with an article of δὲ, as if you would say, in those same daies (a). As

(a) Nor in this matter is this Article τὰς any where omitted, but where ἐν ἡμέραις ἐκείναις is omitted also, as in St. *Matthew* c. 9. and if the MS. R. read it in one place, in that day, *Marc.* 2. yet still it is with the article interposed, ἐν ἐκείνῃ τῇ ἡμέρᾳ, which reading they which follow, (as I do not) may well refer it to the day of Christs Death and Passion.

in the Septuagint Greek of *Ester* cap. 1. v. 2, 3. ἐν αὐταῖς ταῖς ἡμέραις ὅτε ἐδεσνίδην ὁ βασιλεὺς, on those same daies on which Ahashuerus had been once inthroned, he (as Herod on his birth-day) made a feast unto all his Princes in the 3<sup>d</sup> (as in every) year of his reign. So *Philo* the Jew in his book of the Reli-

gious, anon to be cited, useth these very words, ἐν ἐκείναις ταῖς ἡμέραις, speaking of certain yearly recurring daies.

3<sup>ly</sup> Our Lord Christ speaks here of such fasts, as at present he did not expect nor require from the children of his Bride-chamber, his Apostles, nor blame them for the omission of them, It being not now (as he reasons himself) a season agreeable for such fasting of which here he principally speaks in answer to their cavil: But extraordinary emergent Fasts the Lord did now expect from his Apostles, and sometime blamed their omission of them, when extraordinary occasion and interest of their Lord against his enemy called for them (b) So *Mat.* 17. 20, 21. He charged his Disciples with unbelief, (that is at least defect of duty surely) as the cause of their not having done that (*viz.* casting out the Devil) which he told them at the same time, could not be done, but by prayer and fasting. Therefore our Lord speaks there of such an extraordinary fast, which there and then he might expect from them; therefore the Lord here in the words of my Text, where he speaks of Fasts not

then

(b) For he whom Satan had bound, &c. might well by prayer and fasting be loosed and delivered, even within the time of the festival joy of Christs Espousals, and that by these children of the bride-chamber,

then to be required or expected of them, must not be understood to speak principally and in the first place, much less only, of extraordinary, emergent and occasional fasts; but necessarily of set, solemn, and recurring fasts, to which as then he did excuse them for the while of his presence with them; but which, when the Bridegroom should be taken from them, should be justly expected of them.

4<sup>ly</sup> For that our Lord Christ speaking of those, with whom he promised to be unto the end of the world, *viz.* in themselves, and in those who should believe in him through their word, and of fasts relating to a publick universal cause, the taking away of the Bridegroom in his Passion; therefore the Lord spake also of a solemn publick fast, upon one cause or subject never to be repeated; but the duty to continue all years to the end of the world, till the Bridegroom should return unto his Spouse and take her into his Fathers house. Now impossible it is, that any such should be publick and to continue, and relate to any such fixed and universal cause, but this of our Lords Passion, through perpetual ages to be remembred by publick memorial fasts, which cannot be continual, nor accidental; therefore by set, solemn, and recurring fasts; so as we have seen that cause, the memory of our Lords Passion to have given foundation universally to all ages and parts of the Catholick Church, both for her weekly stations (*Stationum semijunia*) on the 4<sup>th</sup> and 6<sup>th</sup> day of the week till 3. a clock; and of her annual, Paschal or Lenten Fast about the time of her Lords Crucifixion. And whereas our Lord hath said of his Disciples, which are or shall be  
such

such indeed, that in those daies, (*ἐν ταῖς ταῖς ἡμέραις*) *they shall and will fast*: what the Church doth and hath done ever since, that foretold by the Lord (when he said *they would then fast*) must needs be the best interpretation of what the Lord said they would do. He said it: *in those daies they will fast*; hath the Church done what he said they would? or will any say nay? Learn we the Churches daies on which she ever since hath, and doth, and professeth that she will fast, and we must needs have the true meaning of this prediction, in these words of her Lord, who could not be deceived, *In those daies they will fast.*

5<sup>ly</sup> Be therefore my fifth reason this following, Christians will not fast (none can expect they will) on any publick, set, solemn daies of fasting, (which was the thing here call'd for by the Scribes from their own alledged example, and that of *John's* Disciples also) except they do agree upon such daies; But if every man was to be left to understand what he please by these words, *The daies when the Bridegroom shall be taken from them*, (as *Aerius* had his sense of them, and *Jovinian* his, and *Vigilantius* his, and none bound to the Churches sense of them) we should have no means left us possibly to agree, and so to meet on any daies at all by force of these words, or any other one universal cause; and so should we never meet in any publick solemn fast at all; no, not for so publick fix'd a cause as the taking away of the Bridegroom once for the sins of the whole world.

The Churches teaching then her sense of her Lords words, by her rules, comments, and practise, must silence these men, as her Lords prediction of her



her practise did silence the Scribes and Pharisees, yea and some other better meaning Disciples (St. *John's*) also, cunningly drawn in (as is usual) by the enemies of the Lord, and his Church, to joyn in expostulations, cavils, and quarrels against them.

Reason, and experience, and the direction of all wise men in the Church of God (ancient and modern) the house of Wildome, Councils, Reverend Fathers and Writers, and our (a) Church in particular, have directed and commanded us not to interpret Scripture in things of publick concernment to the Churches rule of believing, and doing, but as we finde it interpreted by the holy Fathers and Doctors of the Church, as they had received it from those before them. For that the leaving of every man to make any thing of any Text, upon any device out of his own head, to the founding any new and strange doctrine, or practise, as necessary there-from; or to the opposing of any constantly received doctrine, or practise of the Church Universal, (for in other matters they may happily with leave quietly abound in their own sense,) leaves all bold innovators (which can but draw away disciples after them) to be as much law-givers to the Church by their uncontrollable law-interpreting, as any Pope or Enthusiast can or need pretend to be; and hath been, and ever will be to the end of the world, the ground of most Heresies, and Schisms brought into the Church by men, who departing from the teaching and stable interpretation of the Church, in their own instability and science falsely so called, pervert the Scriptures to their own and others (their obstinate followers) destruction.

(a) Since the Reformation Lib. Canonum Eccles. Anglican: Anno 1571. — *Videbunt ne quid unquam doceant pro concione quod à populo religiose teneri & credi velint nisi quod consentaneum sit doctrinae veteris aevi Novi Testamenti quodq; ex illà ipsa doctrinà Catholici Patres & veteres Episcopi collegierint.*

Here



(a) Called also  
by some Antepas-  
chale jejunium,  
meaning the  
same thing.

Here therefore I first joyn issue, that the Church hath observed these daies of the Paschal fast (as 'twas called in the *Ancient Church*) (a) or Lent-fast (that is, from the Saxon Dialect, *Spring-fast*) (b) ever since the times of these children of the Bride-chamber, the Apostles of the Lord, and ever since the taking away of the Lord, the Bridegroom.

(b) Iencten. Sax. *The Spring*, Iencten-fæsten *Lent*.

2. That the Church hath done this, hath observ'd this Paschal-fast, as from the Apostles, grounding their practise upon instruction Evangelical; & particularly also upon this Text now before us, *The time shall come when, &c. And then* (ἐν ἐκείναις ταῖς ἡμέραις) *in those dayes they shall fast.*

1. For the Churches visible practise from the Apostles times, if our Brethren shall say, Shew us expresse example written in the following Scriptures, which may interpret this text so; or we are at liberty for the sense, and practise: they must be told, what they cannot but freshly remember, that so said the Brethren the Anabaptists: one expresse example of baptizing Infants after that Sanction, *John* 3. 5. and Commission, *Matth.* 28. v. 19. whereby to interpret such Sanction and Commission. An expresse command (as the Church thinks) to baptize all Nations, would not hold them. So said the Socinians for their no-necessity of baptizing at all in the Name of the Father, and of the Son, and of the Holy Ghost. Shew us one example in all the following Scriptures, Acts, and Letters of the Apostles of that form observed. A direct command (as we would think it) could not bind up their liberty of interpreting

ting it otherwise. The history of all the following ages of the Church after the Apostles is little to them compared with the word of God, in their own sense. All those following were but men, and these (in their giving out the sense of the Scripture) are more!

For our parts, we finding the Bridegroom, the Lord himself, thus referring us to the practise of his known Disciples, the children of the Bride-chamber; *In those daies they will fast*, (not only they will teach on what daies men should fast :) and the Bride herself, whose cause is most concern'd in it, declaring to us her practise, and assuring us she had received that her Practise from those friends of her Bridegroom, and children of his marriage-chamber, the Apostles; that Bride also being, as we know, the Queen standing at his right hand, the Mother of us all; whose authority is above all mothers, (and yet each mother's is from God over her children;) we I say joyning in obedience with all those who have this Church for their Mother, are assured that we obey, and have God for our Father, and his Spirit not to leave her (in her leading us) without certain conduct into all truth of necessary faith, or bounden practise, that is, certainly to secure her from every of the gates of Hell, never to prevail against her.

We have the Church our Mother to hear: and as to the point, we would hear of: *Nos habemus talem consuetudinem, & Ecclesie Dei*: "We have such a custome, and so have, and had the Churches of God. If any man against all this list to be contentious, we still have learnt not to let fall our appeal to the customes of the Churches of God. As

E

St. Paul

St. Paul hath shewn us by his example, that against contradictors 'tis best to do, 1 Cor. c. 11. v. 15, 16. Let our Brethren therefore either shew some Church or age before their own of yesterday, where this was not the custome of Christian people; or else devise some other sense also of that Text of St. Paul, concerning the Churches customes; or let them acknowledge it an Apostolical note of contentious persons, (to whom he elsewhere saith belongs *tribulation and wrath*, Rom. 2. v. 8, 9.) to oppose their interpretations and exceptions against such custome of the Churches of God, as this Paschal Fast, or Fast of Lent, in remembrance of the taking away of the Bridegroom of the Church, can manifest it self to be.

Now, albeit my premises neither contain, nor need to contain, more then that the Church in all ages observed this Fast of Lent, called *Paschale jejunium*, and that from the Apostles themselves, their own Evangelical Instructions of her, and particularly in this Text also which she received from their Evangelizing: yet in as much as I have occasionally before mentioned, that the Apostles themselves also observed this Paschal Fast, I shall not content my self to bring witness that they delivered it to the following times, or only that it was practised in their own times, (of which I shall speak in my 2<sup>d</sup> testimony) but also together that themselves did practise and observe it. For the proof whereof; although it might be sufficient to argue from their delivering it to the Church, that therefore they observed it themselves; (for surely they laid not on the Church any burden of precept which themselves with one of their fingers

fingers would not touch, or not teach perfectly by their example first : ) (a) Yet my argument for

it shall be, not any logical collection, but a direct testimonial asseveration ; premising only first : That it is undeniably certain ( from the instance which I have toucht before concerning *Baptizing in the Name of the Father, and of the Son, and of the Holy Ghost* ) that something the Apostles themselves did most certainly do, and constantly (as well as all ages of the Church after them ; ) of which yet, besides the first commission ( which is not practise, ) no one example of any of the Apostles practise at any time is recorded in all the N. T. and yet was it done ( we are most sure ) by every Apostle,

and constantly. This premised, I think it sufficient to produce other Ecclesiastical unquestioned record to prove the paschal fast was observed by them : and I alledge the witness not of any single Father only ( though written by one pen, ) but of the Church it self within the first century of years, or age, after the departure of the last of these honourable children of the Bride-chamber, S. *John* the Apostle and Evangelist ; who died in the 2<sup>d</sup> year of *Trajan*, and the Churches Testimony by me to be produced, stands recorded by *TERTULLIAN*, who lived within 100. years of the Apostle S. *John's* departure : the Churches witness by *Tertullian* recorded against Himself and his fellow Montanists, in whose behalf He so

(a) For as it was said of the Lord, *Act. 1. 1. all things which Jesus began both to do and to teach*, ( as he did in the exercise of fasting ) so also the Apostle saith of himself and the other Apostles, when he did warn the *Philippians* of some that walked so, as that their God was their belly, he saith, *be ye followers of us, and mark them that walk so, as you have us for an example, c. 3. 17, 19. & 2 Thess. 3. 9. that we might give our selves to you for an example to follow us*. Yea these very disciples of the Pharisees, and of *John*, not only alledged first their own example of frequent fastings, but even S. *Mark* saith of them, *c. 2. 18. ημεν νηστεύομεν, they were at this time fasting*, when they came to the Lord and made this exception to his Disciples, for their not so fasting.

contends as followes with the Church, and the Church against Him and His.

The Record is in *Tertullian's* Book of Fasts, *de Je-  
juniis* c. 1, 2. where he thus writes, *Arguant nos [Psy-  
chici, i. e. Catholici : for so he contumeliously calls  
the Christian Catholicks, ascribing to Montanus,  
Priscilla & Maximilla novam prophetiam, & spiri-  
talem disciplinam] quod jejunia propria custodiamus,  
&c. — Novitatem igitur obiectant, de cujus illicito præ-  
scribant, aut haresin judicandum, si humana præsumptio  
est ; aut pseudopphetiam pronunciandum, si spiritualis  
inditio est ; dum quaq; ex parte anathema audiamus, &c.  
Nam quod ad jejunia pertineat, certos dies à Deo consti-  
tutos opponunt — certè in Evangelio illos dies jejuniis  
determinatos putant, in quibus ablatu est sponsus,  
& hos esse jam solos legitimos jejuniorum Christianorum,  
abolitis legalibus & propheticis vetustatibus. — Itaque  
de cætero indifferenter jejunandum, ex arbitrio, non ex  
imperio, pro temporibus & causis uniuscujusque. Sic  
& Apostolos observasse, nullum aliud imponentes ju-  
gum certorum & in commune omnibus obeundorum je-  
juniorum. And c. 13. Præscribitis constituta esse so-  
lennia huic fidei, Scripturis, vel traditione majorum ; ni-  
bilque observationis amplius adjiciendum ob illicitum in-  
novationis. State in illo gradu si potestis ; ecce enim  
convenio vos & præter Pascha jejunantes, citra illos dies  
quibus ablatu est sponsus, & stationum semijejunia in-  
terponentes, & mero interdum pane & aqua visitantes,  
ut cuique visum est. Denique respondeis hæc ex arbitrio  
agenda, non ex imperio, Movistis igitur gradum ex-  
cedendo traditionem. cum quæ non sunt constituta, obitis.  
Quale est autem ut tuo arbitrio permittas, quod imperio  
Dei non das ? And c. 14. Si, &c. — Cur Pascha eete-  
bramus.*



*bramus annuo circulo in mense primo? cur quinquaginta exinde diebus in omni exultatione decurrimus? Cur stationibus quartam & sextam Sabbati dicamus, & jejuniis Parasceuen? Quamquam eos etiam Sabbatum si quando continuatis, nunquam nisi in Pascha jejunandum, secundum rationem alibi redditam, &c.* Thus Tertulian now professing himself a follower of the new Prophet *Montanus*, quarrels the Church and her children, as carnal persons, for not admitting the new-commanded fast of *Montanus*, and he manages that his quarrel in these words, ‘They (*viz.* the ‘Christian Catholicks) accuse us that we observe ‘fasts of our own, peculiar to our selves — They object therefore unto us novelty, and prescribe against ‘the unlawfulness of that, saying, that it is either to ‘be judged Heresie; if presuming as men, we so dogmatize: or we to be pronounced false prophets, if we ‘indict these fasts, as from the Spirit; whilst on either hand we hear them denounce an Anathema ‘against us: *For as to what pertains to Fast* they oppose, ‘*that there are certain daies constituted by God.* They ‘surely think, *that in the Gospel those daies are determined for fasts, in which the Bridegroom was taken away, and that those daies only are now the legitimate daies of Christian Fasts, all legal and propheticall old observances being antiquated or abolished — Therefore as to other fasting, it is to be indifferent, according to every mans occasions, & causes, at his own judgement, not of command: [viz. as Montanus pretended command from God.] And that thus the Apostles observed the rule of fasting, imposing no other yoke of certain or set fasts to be kept of all in common.* And c. 13. ye prescribe against us, that the solemn times for this matter, are to be ‘believed.



‘believed already constituted in the Scriptures, or in  
 ‘the Tradition of our Elders, and that no further ob-  
 ‘servance is to be superadded, for the unlawfulness of  
 ‘innovation. Maintain this your ground if you can  
 ‘[O ye adversaries of the prophet *Montanus*] for lo  
 I convince you, even your selves fasting, *beside the*  
*Paschal Fast, Beside those daies in which the Bride-*  
*groom was taken away*; interposing also your selves

(a) Thus he being in darkness of forgetfulness, as out of charity, considers not the evident reasons of the stations, the 4<sup>th</sup> and 6<sup>th</sup> day of the week, from those words which the Church urged of the Bridegrooms being taken away, which is the very ground and reason which afterwards *Epiphanius* (*de Comp. fid. c. 22.*) and *S. Augustin* also (*epist. 86.*) do build them on.

(b) *Isidorus Hispalensis. l. offic. c. 42.* Shewes that the weekly observance of those daies in fasting, was not a precept lying on all; in these words: *Præter hæc autem legitima jejuniorum Tempora, omni sexu ferâ propter Passionem Domini à quibusdam jejuna-*  
*tur.*

‘the half-fasts of the stations, (a) and  
 ‘your selves otherwhiles also, as each  
 ‘pleases living on meer bread and  
 ‘water. Lastly you reply, that these  
 ‘observances, [*viz.* these last of the  
 ‘stations of Wednesday and Friday,  
 ‘and otherwhiles living with bread  
 ‘and water] are practised accord-  
 ‘ing to ones choice, not from com-  
 ‘mand (b). Ye have therefore quit  
 ‘your ground, by exceeding the tra-  
 ‘dition, while you observe fasts which  
 ‘are not constituted (or comman-  
 ‘ded.) And worthily you permit that  
 ‘to your own pleasure, which you  
 ‘yield not to Gods command, (*viz.* by his prophet  
 ‘*Montanus.*) And c. 14. If it be so [as was urged out  
 ‘of *Galatians c. 4. v. 10.*] Why observe we Easter  
 ‘every year in the first moneth? Why 50. daies  
 ‘thence forward do we pass in all exultation? Why  
 ‘apply we the 4<sup>th</sup>, and 6<sup>th</sup> day of the week to sta-  
 ‘tions? [or meetings for prayer, portional-fast-  
 ‘ing, and Sacrament,] and the day of Christ’s  
 ‘Passion to fastings? And although you at  
 ‘some time may joyn Saturday to Friday in fast-  
 ‘ing, yet that never but before Easter-day, for  
 ‘the

‘the reason elsewhere rendred. Thus far Tertul-  
‘lian.

The reason why he singles out Good-Friday for a peculiar fast amongst the rest of the daies of the Bridegrooms taking away, himself renders in his Book of Prayer chap. last, when not yet a *Montanist*, in these words: *Sic & die Pasche, quo quasi communis & publica jejunii religio est*, “So on the day of Christs suffering, wherein is observ’d the common, “and as it were, publick religion of the fast (a).

(a) Agreeably whereunto So- zomon speaks l. 7. c. 19. On the day before that Saturday, [viz. Good Fri- day] which the people fast very devoutly in re- membrance of our Saviours

Passion. Ἐν τῇ ἡμέρᾳ παρασκευῆς, ἣν εὐλαβῶς ἄγαν ὁ λαὸς νηστεύει ἐπὶ ἀναμνήσει τῆ σωτηρίας τοῦ σώτος And this is that μία ἡμέρα that one day into which the least de- vent among Christians shrunk up their fast. As Irenaeus witnesses in his Epistle to Viſtor. and Meibedius in *Convivio virgin. orat. 3.* ὡς περὶ τῆς αἰτίας ἐν ἡμέρᾳ τῆ Πάσχα καὶ τῆ νη- στείας— ἀπαγορεύεται τῷ σῶματι διατελεῖν ἐπιμνησθῆναι τὸ σῶμα, On the Fast-day of Christs Passion [who is our Pascheover] it is forbidden us at all to remember the provision of food. S. Cyril of Hierusalem in his 18. Catechism, mentions his auditors weary la- bour, by the intention of the Fast of the παρασκευή [or Good Friday] and the follow- ing watch.

Thus by acknowledgement of the Churches ene- mies, and friends, she practised, taught & contended against her adversaries touching this fast, and those words of her Lords, *In those daies when the Bride- groom shall be taken from them, then shall they fast.* With this constitution of the Lords, she resisted the *Montanist*’s new set fasts, pretending from the Spirit, and the word within them. His testimony I have first produc’d, as including the Churches own witness, and the Apostles own observance, Next for the observance of Christian people, that of S. Mark (though he not an Apostle, but Evangelist) his teaching, as is probable, and certainly practis’d in the Apostles own daies. The record is made by PHILO in his Book, περὶ τῆς σεβαστείας, of the Religious;

Orat. in S. Pen-  
tecost.

Religious; (& so Gregory Nazianzen calls the Christian believer by the same name, *θεοεμπυτής τῷ λόγῳ*, who must needs have conversed with St. Mark, and these Religious at Alexandria, and came, saith Eusebius, into speech with St. Peter (whose Disciple S. Mark was) at Rome, l. 2. c. 16, 17. in the daies of Claudius the Emperour. He in that Book of the Religious, saith Eusebius in the forecited place, describes certain Apostolical persons religious life of the Hebrew nation “(Ἀνδρες ἀποστολικῆς) having not only seen “them, but accurately taken knowledge of them; “describing there such their conversation as is to be “found in the Christian Religion only, saith Eusebius; and he adds, *καὶ τὸ εὐαγγέλιον*, according to “the Gospel; and such religious fastings, saith the “same Eusebius, which have descended down accurately the same even unto our times; which more “eminently were exercised: *διαφερόντως καὶ τὴν τῷ σωτηρίου πάθος ἑορτήν, ἐν ἀσιτίαις, καὶ διανυκτερίσεσιν, περσοχαῖς τε καὶ θείων, λόγων*, in fastings, and whole nights watchings, and attentions unto the word of God, at the solemnity of the Passion of our Saviour, *ἅπερ ἐπ’ ἀκριβὲς τὸν αὐτὸν, ὃν καὶ εἰς δεῦρο τετήρηται παρὰ μόνοις ἡμῖν τροπὴν ἐπισημηνάμεθα*, testifying of them those things which accurately are observed after the same manner with us only, and even until now. And moreover, that he there describes the first preachers of the Doctrine of the Gospel, *ταῖτε ἀρχῆθεν πρὸς τῷ ἀποστόλων ἔδει παραδεδομένα καταλαβὼν ὁ Φίλων ταῦτ’ ἔγραψε, παντὶ τῷ δῆλον*. It is manifest, saith he, to every one that Philo comprised in that writing, customes delivered in the beginning from the Apostles. These religious persons  
in

in and about Alexandria, ἀσπορίζονται διὰ ἐπὶ ἑβ-  
δομαδῶν, are frequent in assembling for the space of  
7. weeks, (as we now begin our Paschal fast the  
7th week before Easter, that we may exempt  
the Sundaies, and yet leave a full number.) Ἀγνὴν  
ᾧ καὶ αἰετάρθενον αὐτὴν ἴσασιν· ἐστὶ δὲ περὶ ὁρτίος  
μεγίστης ἑορτῆς, ἣν πεντηκοντὰς ἔλαχεν — ἀνα κερ-  
τῶ τοῖς ἡδονῆς φίλτεσι ἀπεχθόμενοι· οὕτω ἐν  
ἐκείναις ταῖς ἡμέραις, (saith Philo, using the very  
words of my Text) ἐκ εἰσοκομίζεται — καὶ τετρα-  
καθεσθῆναι ἐναίμων — μὴ δὲ τὸ δειπνόν τὴν ἑσπέρην  
ἀγασθὶ παννυχίδα. This saith Eusebius: they held a  
pure and holy virginal observance: for it is preparatory  
to the greatest feast, which beginneth a solemnity of 50  
daies — Mightily they resist at this season the bewitchings  
of pleasures; in those daies, ἐν ἐκείναις ταῖς ἡμέραις,  
there is no wine brought into their tables, and their meal  
is clean free from all meat that had the life of blood —  
And of some of that time he writes that after sup-  
per they celebrated an holy whole-nights vigil; wch we  
know was much the custome of the East and West  
Churches on Easter-eve. This annuall solemnity of  
numberless religious persons through 7. weeks before  
the high solemnity of Easter (the time of the Bride-  
grooms taking away & return) is an observance, wch  
no Essenes, or other Jewes ever observed, nor indeed  
any other people at that time of the year before the  
Christians; therefore Eusebius did well judge, that  
it could be understood of Christians only, and that,  
as he saith from evident demonstrations (b) Now  
may ye hear Philo's own words, in that his Book,  
interpreted by himself. For what Philo saith, ἀσπο-  
ρίζονται διὰ ἐπὶ ἑβδομαδῶν — ἐστὶ δὲ περὶ ὁρτίου με-  
γίστης ἑορτῆς, their celebration of 7. weeks, their pre-

(a) As Gregory Nazianzen says. 40. in Sandium Baptisma, calls the fast of Lent καὶ ἑβδωμιας περὶ ὁρτίου.

(b) Euseb. ibi-  
dem. ἐναγασέ-  
ταις πεντηκον-  
ταποδύξασιν ἃς  
καὶ περὶ τισιν ἡ  
μόνη τῇ τῶν  
χριστιανῶν ἐν-  
ταῖς ἐστὶ καὶ τὸ  
ἐναγασέων,  
δενουσία.

paration to their greatest feast, this what it is in Philo's language, himself lets us know in his book of the ten words: That which the Hebrews (saith he) in their own language call *Easter* (or Πάσχα,) μίαν ἡμέραν ἐξαιρέτον ἀπὸ πᾶν ἔτη, *The one day that is chiefly eminent in all the year.* But how spent they their seven weeks preparation to the feast of *Easter*? In purity, fastings, and abstinences, and when the feast came, εὐχαριστοῦντες ὕμνοις εἰς τὸν σωτήρα Θεὸν ᾧ δόν, *they sang Eucharistical Hymns unto God their Saviour:* (a) but at all times αἰεὶ μὲν ἐν ἁλυσὶν ἔχουσι τὴν τῷ Θεῷ μνήμην — δις δὲ καθ' ἑκάστην ἡμέραν ἐπαύσαι εὐχεσθαι, περὶ τὴν ἑω, καὶ περὶ τὴν ἑσπέραν, *they have God in perpetual remembrance — and twice every day (viz. in common, in the publick) they are wont to pray in the morning and the evening.* Thus hath Philo, contemporary to the Apostles, recommended to us, not in my judgement only, but of *Eusebius*, as you have seen, and of *St. Hierome*, (b) the piety of those first Christians in *Aegypt*, and recorded their Paschal Fast, in as evident manner as could be expected a learned writer, himself not a Christian, should commend Christians; for the very force of truth, and the love that he had to set forth what was excellent in his Countrey-men.

My *third* proof and authority shall be from witnesses living partly in the *Apostles* times, (those children of the Bride-chamber) partly soon after their times, while their practice and instructions were fresh in memory; from holy Bishops and Martyrs, some of them ordained by the hands of Apostles themselves. From their agreement even in their differences otherwayes, from their concord even in some sort of controversie among them, during

(a) ἐπειδὴ δὲ ἔν  
συνέλευσιν ἀδ-  
ελφοὶ ὄντες  
ἐμὲ δὲ καὶ  
ἀνομιὰ τοῦ σὺν-  
τάτου, as Philo  
there declares.

(b) Co. *Joian*.  
l. c. 39.



ring some years. In that difference, I mean, found first twixt *Polycarp* the auditor and Disciple of *St. John*, and by his own hands ordained Bishop of *Smyrna*, ( which Episcopal charge he concluded with a glorious Martyrdom ) and together with *Thraſeas* Bishop of *Eumēnia*, these on the one side, and *Anicetus* a Primitive Bishop of *Rome* and Martyr living at the same time, with other Western Bishops ( deriving from *St. Peter*, as *Polycarp* from *St. John* ) on the other side, about whose difference *Polycarp* came unto *Rome* to *Anicetus*, as *Ireneus* witnesses; *Anicetus* professing to follow the rule received from *St. Peter* and *St. Paul* by the instructions of his predecessors, *Xystus*, *Telesphorus*, *Hyginus* and *Pius*: and *Polycarp* professing to follow what *St. John* and other of the Apostles had practised, Οὐτε γὰρ Ἀνίκητος τὸν Πολύκαρπον πείσαι ἐδύνατο μὴ τηρεῖν, ἅτε μέγα Ἰωάννη τῷ μαθητῇ τῷ κυρίῳ ἡμῶν, καὶ τῶν λοιπῶν ἀποστόλων εἰς συνδιέλευσιν αἰτέληρονόμα, these are the very words of *Ireneus* himself concerning *Polycarp*, ( whom he had seen and heard ) “ That *Anicetus* could not persuade him to vary from what he had observed ever with *John* the disciple of our Lord and the rest of the Apostles with whom he had conversed or spent his time. *Iren. apud Euseb. l. 5. c. 24.* But their difference was managed with perfect peace & love, & inviolable communion. The same difference again some years after revived, ( about the ninety seventh year after *St. John's* death ) but not with equal calmness and amity twixt *Polycrates* Bishop of *Ephesus*, with other *Asian* Bishops, and *Victor* Bishop of *Rome*, ( next successor to *Elutherius*, unto whom *Lucius* our first Christian King of *Britanny* sent letters ) with others of the West. *Polycrates* pleading the



(a) These different from the four Virgin daughters of St. Philip the Evangelist.

the authority of St. John, ἐπὶ τὸ εὐθεῖα τῶ κυρίου ἀναπεσὼν (saith he) who had rested on the Lords bosome, and of St. Philip, τὸν τῶν δώδεκα ἀποστόλων, ὃς κοιμήσθαι ἐν Ἱεραπόλει, one of the Twelve Apostles, who fell asleep at Hierapolis, also he alledgeth the example of δύο θυγατέρες αὐτοῦ γυναικῶναι παρθένοι καὶ ἑτέρα αὐτοῦ θυγάτηρ ἐν πνεύματι πολλεύουσαν, "of two daughters of St. Philip, Virgins " in their old age; and another daughter of his, not "that, but a holy woman likewise. (a) And Victor with his on the other side pleading the authority of the tradition of S. Peter & S. Paul (ἐκ ὧν οὖν δεῖν Παύλος καὶ Πέτρος τὴν παραδόσιν ἀληθεύειν, Sozom. l. 7. c. 19.) These were the contenders. The agreement (which I mention'd) was constantly this. It was agreed on all hands, 1. That they both had received from the Apostles a Tradition for the celebrating of the Anniversary feast of Easter, which they called ἡ τῶ σωτηρίας πάσχα ἑορτή. 2. That on the Eve of that Easter-day certain preceding fastings were to end, (which were the same, that in Tertullian were afterwards called jejuniū Paschale) Polycrates and they of Asia are contending ὡς ἐκ παραδόσεως ἀρχαιοτέραις, σιλήνης τὴν τίσσαρεσκαδεκάτην ὧν οὖν δεῖν ἐπὶ τῆς τῶ σωτηρίας πάσχα ἑορτῆς παραφυλάττειν, ἐν ᾗ δεῖν τὸ πρῶτον Ἰουδαίοις προηγόρευτο ὡς δεῖν ἐκ παντὸς κατὰ ταύτην, ἐποῖα δ' ἀνήμερα τῆς ἐσδομάδος περιτυγχάνοι, τὰς τῶ ἀσπιῶν ἐπιλύσεις ποιεῖν. "That from tradition ancient [in those early " days] they deemed that they ought to observe the " feast of the Salutory Pasch (or Easter) on the fourteenth day of the moneth, as being of duty altogether on that day, upon whatsoever day of the week " it fell, to put an end to, or dissolve their fastings. On the

the other side (which was *Vidors*) it was alledg'd,  
 ἐκ ἔθους οὕτω τὸν ἐπιτελεῖν τὸν τρόπον ταῖς ἀνὰ  
 τὴν λοιπὴν ἅπασαν οἰκουμένην ἐκκλησίαις, ἐξ ἀποστολι-  
 κῆς παραδόσεως τὸ εἰς δεῦρο κρατῆσαν ἔθος φυ-  
 λατῆσαι ὡς μὴ δ' ἑτέρω περὶ τὴν τῆς  
 ἀναστάσεως τῆς σωτῆρος ἡμῶν ἡμέραν τὰς νηστείας ἐπι-  
 λυέσθαι. "No such custome to observe on that  
 "manner in the rest of the Churches throughout the  
 "whole world, they [*viz.* the rest of the Churches  
 "throughout the whole world] observing from Apo-  
 "stolical Tradition, which came down to that time  
 "[*viz.* about the 97<sup>th</sup> after S. John] that only on  
 "that day: which should be also the weekly day of  
 "the Resurrection of the Lord, they ought to dis-  
 solve or end their fastings. If ἐξ ἀποστολικῆς παρα-  
 δόσεως τῇ ἡμέρᾳ [ἐκείνῃ] περὶ τὴν τῆς νηστείας ἐπι-  
 λυέσθαι, then were they by Apostolical tradition to  
 have fasts preceding that day. (a) You see both  
 parts agreed in my conclusion, that the feast of  
 Easter-day was to conclude certain fasting-daies,  
 and all this is witnessed in *Eusebius* l. 5. c. 23, 24.  
 Difference there was: 1. About what day should  
 be that Easter-day, and conclusion of their fast-  
 ing-daies, they having indeed received different  
 traditions, S. John and S. Philip finding it use-  
 full in those parts of *Asia*, where many Jewes  
 inhabited, by condescension to observe the Christian  
 Easter on the same day with the Jewish Easter; let-  
 ting them to see, that we as festively remembred Je-  
 sus Christ our true Passeeover, and our deliverance  
 by him, as they expected one to come. But S. Pe-  
 ter and S. Paul where no such cause was pre-  
 scribed, as meet, nor to disjoyn their anniversary  
 from

(a) πάντες τε  
 μὲν γινώσκοντες  
 ὅτι ἐξ ὅπου ἐστὶ  
 ταύτη μὲν  
 τῶν καὶ τὸ πα-  
 ρα νηστειῶν φυ-  
 λατῆσαι τὰς  
 ἐπιλύσεις. And  
 they all with  
 one sentence  
 declared — that  
 on the Lords  
 day only (Ea-  
 ster day) we do  
 observe to end  
 our Paschal  
 Fasts. *Euseb. l.*  
*5, c. 23.*

(a) Touching from their weekly memorial-day of Christs resurrection (a). this a Council was held in *Palestina*, wherein *Theophilus* Bishop of *Casarea* presided, and *Narcissus* Bishop of *Hierusalem*: another Council at *Rome* wherein *Vistor* presided: another in *Pontus*, wherein *Palma* as the senior Bishop presided: another Council in *France*, wherein *Irenaeus* was President: another in the Province of *Osdrēna*. *Euf. b. l. 5. c. 23. & c. 25.* *Narcissus*, *Theophilus*, and *Cassius* Bishop of *Tyre*, and *Clarus* Bishop of *Ptolemais*, and the Bishops with these assembled, μετ' ἡ καταλύσεως εἰς αὐτοὺς ἐκ διαδοχῆς ἧς ἀποστάλαν μετ' αὐτοῦ παρὰ δόσεως πλεία διαληφότες, handled largely of the Tradition of the Paschal season, which had come down to them from the Apostles by succession.

2. Particular Churches then differ'd (none doubting, but on Easter-day they were to end their fastings, yet) about the degree and rigour of the fasts, and number of the fasting daies. In which matter, different constitutions of bodies, and minds, in different countreys, might call for different al-

(b) *Socrates* recording the divers Customs of observing this Fast in divers Churches, saith thus, *l. 5. c. 22.* ἄλλως τε παρ' ἄλλοις φύλοισι· καὶ μυελαι αἰτίαι ἕσσαι τρυχαυσι. Advertising us as of sundry customs in divers nations, so also of sundry causes of those customs in different nations.

(c) As *Socrates* *ibid.* having recounted the different usages about the number of the daies of this Paschal Fast; adds, μετ' ἡ συνάξεων ἑτέρα πλεία· other such different usages there were about the Synaxes, (or publick meetings for Communion) viz. whether Saturday also, Wednesday, and Friday, as well as the Lords day: but yet all agreed of Synaxes, that they ought to be, yea, and that every Lords day at least.

*est sponsus? stationum semijejunia interponentes.* He there

lowances from the very first, (b) But which of them once doubted, differ'd or disagreed touching this, whether an Easter-day were at all to be kept, or, whether any such Paschal Fasts were at all to be observed, (c) whose time of ending only was their controversie? and yet the time next before Easter still agreed on for the Fasts. (As they now in our times which vilifie the one, vilifie the other also). The Antepaschal Fast & Paschal Feast were so inseparably conjoyned, that in many of the ancients, *Pascha*, signifies both; as in *Tertullian* *l. 2. de Jejunio* c. 13. *Contenitio vos & prater Pascha, citra illos dies quibus ablatus*

there expounding *Pascha*, by the days in which the Bridegroom was taken away. And C. 14. *Nunquam nisi in Pascha jejunandum*, and so that of *Timotheus Alexandrinus*, τὸ πᾶσα νηστεύειν *Pascha jejunare*. (a) For this cause *Irenaeus* ( who saith himself had seen *Polycarp*, *S. John's* Disciple) satisfying *Vistor* in his Epistle to him, tells him, that not only concerning the day it self of *Easter*, there was controversie, ἀλλὰ καὶ περὶ τῆς εἰδὸς αὐτῆς τῆς νηστείας, “but also “touching the manner it self of the Fast, therein supposing it without controversie, that the Fast it self, (though some differ’d about the form of it) was, but was with difference, observed long before, as well as the day of *Easter*. For so it follows in his words, καὶ τοιαύτη μὲν ποικιλία τῶν ἐπιτηρέων ἔστιν ἐν ἡμῶν γεγονυῖα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν. “And such variety in “those that observe the fast was not now first in our “days, but long before, in their times who lived before us. And yet before that difference also, he there records, that therē preceded an agreement, a simple and plain custom (*viz.* for those that had health and strength) which some not accurately enough retaining, changed into that which followed after. His words are, πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβὲς ὡς εἰκὸς κρατέειναι, τὴν κατ’ ἐπιλόγητα καὶ ἰδιωτισμὸν συνέδειαν εἰς τὸ μέγεθος πεποικότων. Now *Irenaeus* writ this about the 97<sup>th</sup> year after *S. John's* death; “That long before “his days there had been that difference, and before “that difference, there had preceded a simple and “plain custome of the form of fasting, which they “(who brought in the difference) changed into what followed. Before that difference, which was long before

(a) Ambrosius d.  
Eliā & jejunio  
hoc jejunium  
(Quadragesima)  
Domini Pascha  
includit.

before, the space of 97 years after the Apostles, what uniform custom could there precede in the Christian Church, and not be from the Apostles own times? and yet the following difference also agreed to a *Paschal Fast*. So as *Irenæus* had good cause to conclude that his discourse, as there he doth to *Victor*: Καὶ ἡ διαφωνία τῆς νηστείας τὴν ὁμολογίαν τῆς πίστεως συνίστησι. "The very difference of their fasting" commends or establishes the agreement of their faith, viz, that yet they all by their several fasting, professed to believe on that death and passion of the Bridegroom, the memorial whereof, their agreeing to fast in the days next before *Easter* (though disagreeing about the number of the days, or the rigour, or the time, both of *Easter*, and so of the *Fasts*) did unanimously profess.

In the *Second Century* of years after the death of the last of the Apostles (the children of the Bride-chamber) I alledge first the *Canons* called *Apostolical*, not so called as made by the Apostles themselves, but by Apostolical Bishops, (not seldom called in the language of the Ancients Ἀπίστολοι, witness *THEODORET* and others) as next, or near successors unto the Apostles. The first fifty of which *Canons* are probable to have been made in the foregoing Century, and the latter thirty five in this Century. (Excepted only the ἄγναρον ἐπίβλημα, or *assumentum* corruptly added to the last.) And all the eighty five confirm'd by the sacred *Sixth General Council*, *Can. 2<sup>d</sup>*. The eighth and sixtyninth of which *Canons* command, That every Bishop, Presbyter and Deacon, celebrate after the vernal Equinox, τὴν ἁγίαν τὴν πάχα ἡμέραν, the holy *Easter day*; and that they fast, τὴν ἁγίαν τεσσαρακοστὴν, τετραδα



ἡ παρὰ σκευὴν, the holy Lent : And at other times the 4<sup>th</sup> and 6<sup>th</sup> day of the week, where though the Sanction of spiritual penalties was added by these successors of the Apostles ; yet that 6<sup>th</sup> general Council in *Trullo*, doubts not, but the matter it self pressed they had received from the Apostles ; and therefore both the first general Council of *Nice*, *Can.* 5<sup>th</sup>, and the 6<sup>th</sup> general Council, *Can.* 55. and the Provincial Council of *Laodicea* (it self also confirmed in the 4<sup>th</sup> general Council) *Can.* 45. refer themselves to, and mention the τεισσοπαροσὴν, or ἀγίαις τῆς τεισσοπαροσὴς ἡμεραις, The holy Fast of Lent, as a thing known and established before the first of those, in the universal Church, and yet not established by any foregoing General Council, yea, or so much as any Provincial; and therefore there being no other universal cause possible to create such a foregoing universal establishment, beside Tradition Apostolical, it must needs, according to St. *Augustine's* rule, as well as by the probability of these Apostolical Canons, have come from the Apostles.

This is confirm'd in the same age by *Origen's* manner of mention of this Fast ; who not only in his eighth Book against *Celsus*, mentions the παρὰ σκευὴς, or weekly memorial-Fasts of the Bridegrooms taking away, and *Pascha*, as that which all Christians had received, and were ready to answer for, if objected by *Celsus* ; but also in his tenth Homily upon *Leviticus* (& sunt *Origenis*, saith Gerard rightly of these Homilies) thus witnesseth, *Habemus enim Quadragesimæ dies jejuniis consecratos ; quartam & sextam septimanæ dies ; quibus solenniter jejunamus.* And all this he calls, *abstinentiam Christianam*,



the abstinence of Christians, (which must needs have the first teachers of Christianity for its authors) "we have the days of *Lent* consecrated to fastings, "the fourth and sixth day also of the week; on "which we fast solemnly, saith *Origen*.

My third Witness in this age, is *DIONYSIUS*, the Bishop of *Alexandria*, who lived in the middle of that age, successor of *S. Mark*, and contemporary to *S. Cyprian*, he in his Epistle to *Basilides* the Bishop, records the Fast before *Easter*, as universal, as the joy and Feast of *Easter*, (which I have evidently proved above, was from the Apostles) His words are, τὸ μὲν γὰρ ὅτι ——— χρεὶ καὶ τῆς ἐορτῆς καὶ τῆς εὐφροσύνης ἐνάρχεσθαι, μέχρις ἐκείνης τὰς ψυχὰς ταῖς νηστείαις ταπεινῶντας, ὑπὸ πάντων ἐμοίως ἐμολογηθήσεται ——— τὰς μὲν λίαν ἐπιταχύνοντας καὶ πρὸ νυκτὸς ἐγρηγῶσιν μεσσησὶς ἀνιέντας, ὥς ὀλίγαις καὶ ἀκρατεῖς μεμρῶμεθα, ὥς παρ' ἐλίγον καταλύοντες τὸν δρόμον ——— καὶ τοῖς μὲν πάνυ διαπονηθεῖσιν ἐν ταῖς ὑπερθέσειν, ὅτα ἀποκαμῶσι καὶ μόσιον δὲ ἐκλείπῃσι, σὺ δ' αὖ μὴ τῆς ταχυτέρας γέσεως. "It "will be confels'd of all agreeably, that we ought "to begin the feast (*viz.* of *Easter*) and joy, until "that time humbling our souls in fastings — They "truly which make too much haste, and before well "toward midnight, break their fast, we blame "as regardlets, and not masters of their appetite, "giving over the race a little before the goal — "Such indeed who are much worn by the fasts, and "toward the end, as it were faint, we easily pardon, "if they eat sooner. And in the same Epistle he mentions in special manner the 6. daies of fasts, to wit, those of the last week not alike observ'd of all.

In

In the 3<sup>d</sup> Century of years after the death of S. JOHN, CONSTANTINE the GREAT, (whose witness seems to have been of his information from the Bishops of the Christian world assembled in Nice) in his Epistle to the Christian Churches (recorded both in *Eusebius* writing his life, l. 3. c. 17, 18. and *Socrates*, l. 1. c. 6. and *Theodoret*, l. 1. c. 10.) he writeth thus : Εἰς ταὐτὸ πάντων ὁμῶς, ἢ τῇ γὰρ πλειόνων ἐπισκόπων συνελθόντων, — Ἐνθα καὶ περὶ τῆς τῷ πάτρι ἀγιοτάτης ἡμέρας γινομένης ζητήσεως καὶ δ' ἔξ, — τάξει ἦν ἐκ πρώτης τῷ πατρὶ ἡμέρας ἀχει τῷ πατρὶ ἐφυλάξαμεν, καὶ ἐπὶ τὸς μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐκτελεσθαι — μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τετέστι, τὴν τῷ ἀγιοτάτῃ πατρὶ, ὁ ἡμέτερος παρέδωκε σωτὴρ· καὶ μίαν εἶναι τὴν καθολικὴν αὐτῇ ἐκκλησίαν βεβέληται — and then a little after he subjoyneth, τὰς ὁλομένας νηστείας — Ἐστὶ δὲ τάξις εὐπρεπὴς, ἣν πᾶσαι αἱ τῇ δουτικῇν τε, καὶ μεσημβρινῶν, καὶ ἀρχαίων τῆς οἰκουμένης μερῶν παραφυλάττουσιν ἐκκλησίαι, καὶ τινες τῇ καὶ τὴν ἑρᾶν τόπων — ἐδὲ γὰρ πρέπῃ ἐν τοσαύτῃ ἀγιοτάτῃ εἶναι τινα διαροσθῆναι — c. 20. — ταύτης βασιλεὺς ἐπιστολῆς ἰσοδυναμεῖσαν γραφὴν ἐφ' ἐκάστης ἐπαρχίας διεπέμπετο. “All, or at least the greater part of Bishops being assembled together, [*viz.* “at *Nice*] where there was also disquisition of the “most holy day of Pasche— After that order, “which we have kept from the first day it self of the “Passion of the Lord, [*viz.* *anno Christi* 33.] until “now, the same observation to be continued unto “the ages to come also — For our Saviour hath delivered one solemnity, to wit, the day, [or time] of “his most holy passion, the day of our freedom,

“and would that his Catholick Church also should  
 “be one — A little after he subjoyns the appoint-  
 “ed fastings. Now this is the well-becoming or-  
 “der, which all the Churches of the West and  
 “of the North, and of the South parts of the world  
 “do observe, yea, and some also of the Eastern  
 “Churches — Neither is it seemly in so great  
 “a holinets, [of observance] there should be any  
 “difference. — And copies of this Letter the  
 “Emperour sent to every Province.

My second witness in this Century is S. BASIL  
 the GREAT, the Archbishop of Caesarea in Cap-  
 padocia, in his second Sermon of fasting (*viz*, at the  
 time of the Lent-fast) *ἔτε γὰρ ἐπήρεια δαυμένων*  
*καταβολὰ τῆ νηστείας. ἢ εἰ φύλακες τῆς ζωῆς*  
*ἡμῶν ἀγγελοὶ ριδοποιῦντες περσμένοι τοῖς διὰ*  
*νηστείας τὴν ψυχὴν κενταυρμένοις. πολλὰ δὲ ἢ πλέον*  
*ἰδὼν, ἔτε εἰς πᾶσαν τὴν αἰκμένην περὶ αὐτῶν τὸ*  
*κήρυγμα. — Ἄγγελοι εἰσὶν οἱ καὶ ἐκείνην ἐκκλη-*  
*σίαν ἀπογαράμνουν τῆς νηστείας. — πλῆσι δὲ*  
*μὴ καδυβέσσης τῆς νηστείας — μετὰ τῆς αἰκίας σε-*  
*αὐτὸ ἄτιμον ἀποπίμπη; μήποτε σε καταγέλη*  
*ἐπὶ τῷ νομοδίτῃ τῶ νηστῇ. “For neither doth*  
 “the despoight of Devils dare any thing against him  
 “that fasteth. And the Angels guardians of our  
 “life do more studiously abide by such who have  
 “their souls purifi’d by fasting. And more espe-  
 “cially now when the edict (of this Fast) is pro-  
 “claimed throughout all the world. — There are  
 “Angels who in each Church register those that  
 “fast. — Art thou rich? do not contumeliously enter-  
 “tain the fast — nor send it away disgrac’d from thy  
 “house — lest it accuse thee *before the Law-giver of*  
 “*the Fasts*, [of the fasts he saies not only of fasting,  
 God is the Lawgiver, and his Sermon is here of the  
 Lent.

Lent-fasts] ἡ πολλαπλασίονα σοι ἀπὸ καταδίκης  
 ἱπαγάγῃ ἔνδειαν, ἢ ἔξ ἀρρώστιας σώματος, ἢ ἔξ ἄλλης  
 τινὸς σκυθρωπῆς περιστάσεως. “And lest it bring  
 “upon thee from that accusation a manifold mulct,  
 “either from weak estate of body, or some other sad  
 “accident — — Κακοπάθησον ὡς καλὸς στρατιώτης,  
 ἢ ἀθλοποιιομήνως, ἵνα στρατιωτῆς ἵκαιο εἰδῶς, ὅτι  
 πᾶς ὁ ἀγωνίζμε· ὅ· πάντα ἰγχεστέ·εται. — Ἀπει-  
 λεγθῆ·αι τὰ τὸ μέγα ὄπλον τῆς νηστείας ἀποβα-  
 λόν·α. — Νηστεία ἀρχὴ μετανοίας, ἰγχεστέ·α γλῶσ-  
 σης, θυμῷ ἱποχρῆ, ἐπιθυμιῶν χωρισμός. — Νηστεία  
 ἢ τῆς ἀγγέλων ἐμύωσις — ὁ τὸ βί·α τωρετισμός.  
 “Suffer affliction as a good Souldier, and strive  
 “thou lawfully that thou maist be crowned, this  
 “knowing, that every one that striveth for masteries  
 “is continent in all things — [one accusation he re-  
 “counteth] that a man should be convinc’d to have  
 “cast away the great weapon of fasting : Fasting is  
 “the beginning of penance or repentance, the con-  
 “tinence of the tongue, the bridle of anger, the ba-  
 “nishment of lust. — Fasting is our assimilation  
 “unto the Angels, the temperament of life. And  
 in his Sermon preached in the beginning of Lent,  
 (Homil. 1. de Junio) ὁ ὁ ἀγαθὸν ἡμεῖς εἰς τὴν  
 περιόδον τῆς χρόν·ου κ··· παρῆ·αι ἡμῖν οἷον ἀγω-  
 νισαί·ς, εἰς τὴν περαγωγί·ας τέτ·ος τὸ σπέρ·ον ἢ εὐτο-  
 ιον τῆς κερτερίας ἐπιδειγματί·οις, φθᾶ·αι ἢ ἐπὶ τὴν  
 κυρί·αν τῆς σεράν·ων ἡμέ·αν. ἵ·ον μὲν τῆς διαμνή-  
 σεως τὸ σωτηρί·ον πά·θος ἐν ὃ τῶ μέλλοι·σι αἰών·ι  
 τῆς ἀταποδώσεως τῆς βεβαιώ·μεν ἡμῖν. ἢ ὁ ἔξ.  
 — Διη·ηλ ὁ δ αἰ·ηρ τῆς ἐπιθυμιῶν ὁ τρεῖς ἐξδο-  
 μά·δας ἢ ὁ ἔξ, ἢ τὴς λείοντας νηστεῖ·αν ἰδί·αζε.  
 “The Lord who hath brought us unto this revoluti-  
 “on of this time, grant unto us as combatants entring  
 “upon

“upon this beginning, to shew forth the firmness  
 “and intention of perseverance, that we may attain  
 “unto the day, which is proper for rewards. Now  
 “it being the day of the commemoration of our  
 “Saviours Passion: and in the world to come, of  
 “retribution. — *Daniel* a man of desires who fasted  
 “3. weeks, and learnt the Lions to fast, [their prey  
 “being before them.]

The next witness is S. GREGORY NAZIAN-  
 ZEN in his forty first and second orations, *Εἰσεύ-*  
*οαμεν ἐπειδὴν μὴ εἰσεύοαμεν τῷ ἔλῳ τῆς γνώσεως*  
*ὑποκατηθέλεις, ἀρχαῖα γὰρ ἦν ἡντολὴ καὶ ἡμῶν δημο-*  
*χρόνῳ.* *Ψυχῆς τις ἔσα παιδαγωγία, καὶ τρυφῆς*  
*σπαργήσιμα, ἣν ἐπετάχθημεν ἐκίπας, ἵν' ὃ μὴ φυ-*  
*λάξαιτες ἀποδεσλῆκαμεν, φυλάξαιτες ἀπολάβοα-*  
*μεν —* *χθεὶς συνεστυρέμεν χειρῶν, σήμερον συνδο-*  
*ξάζομεν —* *Πάχα κυρεῖ, πάσχα, καὶ πάλιν ἱρῶ*  
*πέχρα, τιμὴ τῆς τελεῆς, αὕτη ἑορτῶν ἡμῶν ἑορ-*  
*τὴ, καὶ πανήγυρις πανηγύρεων, τοσούτον ὑπεραί-*  
*ρυσσα πάσης, καὶ τὰς ἀνθρωπινὰς μύθους καὶ χυμαὶ ἐρ-*  
*χομένας, ἀλλ' ἤδη καὶ τὰς αὐτὰς Χεῖρας, καὶ ἐπ'*  
*αὐτῶν τελεσμένας, ὅσον ἀσέβας ἡλιθίους.* — *Πάθεσι*  
*τὸ πάθος μιμώμεθα.* “We have fasted [speaking  
 “of the fast in Lent] because we fasted not from the  
 “tree of knowledg, having been overcome thereby:  
 “for fasting was an old command, and coeval with  
 “us. It is the pedagogy of the soul, and the modera-  
 “tion of sensual delight, which is very meetly en-  
 “joyed us, that what we lost by not observing  
 “that precept of fasting, we may recover again,  
 “observing it: yesterday I was crucifi'd with  
 “Christ, to day as it were glorifi'd with him —  
 “This is the Easter of the Lord, the Easter, and  
 “again I say the Easter, the honour of the Trinity,  
 “the

“ the feast of feasts, and solemnity of solemnities,  
 “ as much exceeding all, not those only which are  
 “ humane, and come from us on earth ; but also  
 “ the other feasts of Christ himself, and which are  
 “ celebrated relating to him ; as the Sun excels the  
 “ stars — By our passions we imitate his Passi-  
 “ on, &c. And Oration the 4<sup>th</sup>, Ἐνήνευσε (Χει-  
 ρίς) μικρὸν πρὸ τῆς πείρας, ἡμεῖς πρὸ τῆς πίχα·  
 ΤΟ ΜΕΝ ΤΩΝ ΝΗΣΤΕΙΩΝ ἘΝ —  
 ἡμῖν ὃ τὴν συνέκρωσιν Χεῖρς τὸτο δύναται, καὶ  
 καθαρίσις ἐστὶ προεόρτιον· καὶ ὁ μὲν ἡγεῖται τεσσα-  
 ράκοντα ἡμέρας· Θεὸς γὰρ ἦν· ἡμεῖς δὲ τῇ δυνάμει  
 τὸτο συνεμετήρησαμεν, εἰ καὶ τινας ἀτλεῖν ὁ ζήλος  
 πείθει καὶ ὑπὲρ δύναμιν. “ Christ fasted a little be-  
 “ fore his temptation, we before the Paschal feast,  
 “ the matter of fastings is one [in both.] This hath in  
 “ us the force of mortifying us with Christ, and is  
 “ the purifying preparation to the Feast. And he  
 “ indeed fasted 40. daies ; for he was God ; but  
 “ we proportionate this to our power, though zeal  
 “ perswade some to leap even beyond their  
 “ strength (4).

(4) This S. Gre-  
 gory Nazian-  
 zen his 74.  
 Epistle writ-  
 ten to Celsus  
 the lodge, who  
 (as it may seem  
 by this Epistle)  
 in the time of  
 the Churches  
 publick fastings,  
 in stead of Fa-  
 sting propoun-  
 ded obscene

shewes to delight the people. — λαλήσω δὲ ἂν πρὸς φίλον καὶ τοῦτω καὶ παρ-  
 νομίῃς ὁ δικαστὴς ἡγεῖται [ἡγεῖται, so the sense requires, and so Billius, who had  
 the use of MSS. R interprets it, qui non jejunet] καὶ πῶς φησὶν εἰς τοῦτ'  
 ἌΝΘΡΩΠΙΝΟΥΣ ΝΟΜΟΥΣ ΤΟΥΣ ΘΕΙΟΥΣ ΠΕΡΙΦΟΝΩΝ· καθάπερ σε  
 τὸ δικαστήριον, ἵνα μὴ δουῖν ἐν, ἢ γίνῃ κακός, ἢ νομίξῃ· τὸ περτιδέναι δέας  
 ἀρχαίς, ἑαυτὸν δὲ διατελεῖν· κεφάλαιον τὸ λόγος, ἰδοὺ κενόμωτος ὁ δικαστὴς, καὶ  
 ἡτορ ἀμαρτήσεως· τίτῳ ἰδὲν ἔχον σοι παραχρῆν ἀμεινον· Now I will speak the  
 things which become our friendship, and this season, [viz. of fasting] you O Judge as not  
 fasting transgress the Law. And how shall you be a preserver of humane Laws, who con-  
 temn the Law of Divine? Purge your own Tribunal, lest of these two things one happen,  
 either that you be an evil man, or appear such. To set before the people filly shewes, is  
 to publish your self upon the stage. The sum is, O Judge, know, that you are to be  
 judged, and you will offend less. I had nothing better to give you than this coun-  
 sell.



The fourth witness of this age is *ETIPHANIUS*  
*In expositione fidei Catholica*; Τὴν δὲ τεσσαρεσχοσὴν  
 — φυλάττειν εἰωθεν ἡ αὐτὴ ἐκκλησία ἐν νηστείαις δια-  
 τελεῖσα. — τὰς δὲ ἐξ ἡμέρας τὸ πάχα ἐν ξηροφα-  
 γίᾳ διατελεῖσι πάντες οἱ λαοὶ — πάλιν δὲ συνά-  
 ξεις ἐπιτελεῖσι τὰς αὐτὰς ἐξ. κ. δ' ἐξ. And also  
 so in *Compend. fidei* c. 22. Τετράδι δὲ καὶ ἐν περσασε-  
 βάτῳ ἐν νηστείᾳ ἕως ἄρα ἐννάτης· ἐπειδὴ περ ἐπιπρω-  
 σάβῳ τετράδι συνελήρθη ὁ κύριος, καὶ τῷ περσασε-  
 βάτῳ ἰσαυράθη· ΚΑΙ ΠΑΡΕΔΩΚΑΝ ΤΟΙ' ΑΠΟ-  
 ΣΤΟΛΟΙ ἐν ταύταις νηστείαις ἐπιτελεῖσθαι πληρομέ-  
 νῃ τὸ ῥητὸν ὅτι· ΟΤΑΝ ΑΠΑΡΘῇ ΑΠ' ΑΥΤῶΝ  
 Ὁ ΝΥΜΦΙΟΣ ΤΟΤΕ ΝΗΣΤΕΥΣΟΥΣΙΝ ἘΝ  
 ἘΚΕΙΝΑΙΣ ΤΑΙΣ ἡμέραις. “The same  
 “Church [*viz.* Catholick of which he speaks] hath  
 “been wont to observe Lent, continuing in fastings;  
 “but the 6. daies of the week before Easter all the  
 “people continue in dry [or stricter] diet. Again  
 “they celebrate publick meetings (or synaxes of  
 “Communion) all those 6. daies (*a*). — And  
 “on the 4<sup>th</sup> day of the week, and on the day be-  
 “fore the Sabbath [*viz.* on Friday] they are in  
 “fasting unto the ninth hour; [*viz.* our 3. a clock  
 “in the afternoon] for as much as on the 4<sup>th</sup> day  
 “the Lord was taken, [that is, money taken for his  
 “taking] and on the Friday He was crucifi'd. And  
 “the Apostles have deliver'd that on these daies  
 “fasts should be celebrated, to the fulfilling of  
 “that which was spoken, that *when the Bridegroom*  
 “*shall be taken from them, then shall they fast in those*  
 “*daies.* And in *Herefy.* 75<sup>th</sup> Ἐν δὲ ταῖς ἡμέραις  
 τὸ πάχα ὅτε παρ' ἡμῶν χαμευνίαι, ἀγνεῖαι, κακο-  
 παθεῖαι, ξηροφαγίαι, εὐχαί, ἀγρυπνίαι τε καὶ νηστεῖαι  
 καὶ δ' ἐξ — αὐτοὶ ἀπέωθεν ὁ φωνῶσι κρατερεῖτε καὶ  
 οἶνον,

(a) As our Church also pre-  
 scribes affem-  
 bles, and Com-  
 munion-service  
 also, every day  
 in this great  
 week.

οἶνον, ἐαυτῶν τὰς φλέβας γεμίζοντες ἀνακαγχάζουσιν [οἱ Ἀἰετανοὶ] γελῶντες, χλευάζοντες τὰς τὴν ἁγίαν ταύτην λατρίαν τῆς ἐβδομάδος τὴν πάχα ἐπιτελέσας — ὑποδεικνύει τοίνυν τὴν ἔννοιαν, ΚΑΙ ΤΗΝ ἌΤΤΟΥ ἈΠΙΣΤΙΑΝ. “And in “the daies of the Paschal-fast, [or the week at least “of it before Easter,] when with us there are ly- “ings on the ground, purities, afflictive sufferings, “prayers, watchings and fastings: They [the Aë- “rians] from the morning feed themselves with “flesh and wine, filling their veins, and deride us, “laughing and mocking at such as celebrate the “holy service of this week — So that he shewes “hereby his mind, and his unbelief.

The fifth witness of this age is the renowned S. AMBROSE Bishop of Millan in his 4<sup>th</sup> Book up- on S. Luke (S. Ambrose's most undoubted work) *Siquis Evangelii gloriam fructumque Resurrectionis optat adipisci, mystici jejunii prævaricator esse non debet, quod & in lege Moses, & in Evangelio suo Christus utriusque Testamenti auctoritate præscripsit fidei virtutis esse certamen.* “If any man desire to obtain the glory of the “Gospel, & the fruit of the Resurrection, he ought not “to be a transgressor of the mystical fast, which both “Moses in the Law did, & Christ in his Gospel hath “prescribed; by the authority of both Testaments, “a space for the faithfull striving of vertue. The same Author in his Book *de Helia & Jejunio*; *Non autem omnis fames acceptabile jejunium facit, sed fames quæ Dei timore suscipitur. Considera: Quadragesima totis præter Sabbatum & Dominicam jejunatur diebus.* “Not every hunger makes an acceptable fast, but “that hunger which is undertaken from the fear “of God. Consider: A Lent is fasted with us all daies,

“daies, except Saturday, and the Lords day. Now of this Fast of Lent, he saith in his 23. Sermon, *Dominus Iesus Christus hunc eundem numerum jejunii consecravit.*— And Sermon the 36. *Hunc quadragesimum numerum non ab hominibus constitutum, sed divinitus consecratum*— *hæc autem non tam sacerdotum præcepta, quam Dei sunt.* And in Sermon the 25. *Dominus enim Diabolum posteaquam 40. dies jejunavit, evicit; non quod non & ante jejunia eum vincere potuisset, sed ut ostenderet nobis tunc nos Diaboli posse esse victores, cum 40. dies victores jejunando desideriorum carnalium fuissimus.*— *Non enim, fratres, leve peccatum est fidelibus indictam Quadragesimam & jejunia consecrata ventris voracitate dissolvere; scriptum est, Qui dicit se in Christo manere debet, sicut ille ambulavit, & ipse ambulare*— *Ille qui peccatum non habebat, Quadragesimam jejunavit; tu non vis Quadragesimam jejunare, qui peccas? ille inquam peccatum non habebat, sed pro nostris jejunavit peccatis.* “The Lord Iesus  
 “Christ hath consecrated this same number of  
 “fasting— This Quadragesimal number not con-  
 “stituted of men, but consecrated from God—  
 “Now these are not so much the precepts of the  
 “Priests, as of God. And Sermon 25. For the  
 “Lord after he had fasted 40. daies overcame the  
 “Devil, not but that he could have overcome him  
 “also before [or without] fastings: but that he  
 “might shew unto us, that then we can overcome  
 “the devil, when by forty days we have been  
 “through fasting victors over our carnal desires—  
 “For neither, O brethren, is it a little fault to break  
 “by greediness of the belly, the Lent indicted to  
 “Believers,—the consecrated fasts. It is written,  
*He that saith he abides in Christ, ought himself also so to*  
*walk*

walk, as he walked. [viz. as Nazianzen above attempting his example to our strength.] “He that  
 “had no sin, fasted a Lent, and wilt not thou who  
 “sinnest? He, I say, had no sin, but fasted for our  
 “sins. Again in his 60. Sermon, which is on the day  
 of Pentecost, (a Sermon which all agree to be his,  
 or *Maximus Episcopus Taurinensis*’s, and the odds is  
 little which it be, for that either of their authorities is  
 great enough.) *Sic enim disposuit Dominus, ut*  
*sicut ejus passione in Quadragesimæ jejuniis contristare-*  
*mur, ita ejus resurrectione in Quinquagesimæ feriis læ-*  
*taremur. Non igitur jejunamus in hac Quinquagesimâ;*  
*quia in his diebus nobiscum Dominus commoratur; non*  
*inquam jejunamus præsentem Domino, quia ipse ait:*  
 Nunquid possunt filii sponsi jejunare, quandiu cum  
 illis est sponsus? “For so hath the Lord appoint-  
 “ed, that as for his Passion, we should mourn in  
 “the fasts of Lent, so for his Resurrection we should  
 “rejoyce in the 50. daies following; therefore we  
 “fast not in this 50. daies, because in these the Lord  
 “is with us, we fast not, I say, the Lord being pre-  
 “sent; because he hath said, *Can the children of the*  
*Bridegroom fast so long as the Bridegroom is with*  
*them?* Lastly, this same S. Ambrose in his Sermon.  
*de Jejunio & Helia*, thus preacheth toward the end  
 of Lent, *Propitiâ Divinitate ecce jam penè transigimus*  
*Quadragesimæ indicta jejunia, & præcepta Domini*  
*abstinentia devotione complevimus.* “Behold, through  
 “the mercy of God we have past through the in-  
 “dicted fasts of Lent, and have fulfill’d by the  
 “devotion of abstinence the commands of the  
 “Lord.

A sixth testimony of this age, is that of *THEOPHILUS*  
*Patriarch of Alexandria*, who in his first Paschal

Epistle thus writeth : *Eoque omnis impræsentiarum adsumatur labor, ut & eos qui paululum negligentes sunt, & nosmet ipsos æterna gloriæ præparemus. — & homines provocantur (terrarum humilia deferentes) cum Ecclesiâ primitivorum Dominica passionis festa celebrare. — Non est ergo, non est hæreticorum ulla sollemnitas. — Igitur Dominicum Pascha celebrantes sanctis scripturarum purificemur Eloquiis. — Curemus diversa vitiorum vulnera. — Sic poterimus imminentium jejuniorum iter carpere, incipientes Quadragesimam à tricesimâ die mensis Mechir, & hebdomadam salutaris Paschæ, quintâ die mensis Pharmuthi, finientisque jejunia secundum Evangelicas traditiones vespere Sabbati, decimâ die Pharmuthi : & illucescente statim Dominicâ, festa celebremus undecimâ die ejusdem mensis, jungentes & septem reliquas hebdomadas sancta Pentecostes : ut cum iis qui Trinitatis unam consententur Divinitatem, in cælis præmia recipiamus in Christo Jesu Domino nostro.* “To that end let all our labour be  
 “taken at present to prepare both those which are  
 “something negligent, and our selves unto eternal  
 “glory — And thereby men are provoked (forsoaking the low things of the earth) to celebrate the  
 “solemnities of the Lords Passion with the Church  
 “of the primitives [or first-born] — Therefore  
 “Hereticks acknowledge not any solemnity — let  
 “us celebrating the Pasche of our Lord be purified  
 “by the holy words of the Scriptures. — Let  
 “us cure the divers wounds of vices, &c. — And  
 “so may we enter the fasts at hand, beginning Lent  
 “from the 30<sup>th</sup> day of the moneth *Mechir* [and  
 “therein] the week of the Salutory Pasche on the  
 “5<sup>th</sup> day of the moneth *Pharmuth*, and ending the  
 “fasts according to the Evangelical Traditions on the  
 “evening

“ evening of the Saturday, being the 10<sup>th</sup> day of Phar-  
 “ muth: and on the next Lords-day the 11<sup>th</sup> of the  
 “ same moneth let us celebrate the feasts; adjoining  
 “ also the 7. following weeks of the holy 50. daies;  
 “ that with them who confess the one Godhead of  
 “ the Holy Trinity, we may partake of the rewards  
 “ in heaven, through Christ Jesus our Lord. So al-  
 so in his 2<sup>d</sup> Paschal Epistle: *Pascha celebrare ha-*  
*bentes, Quadragesimæ exordium ab octava die mensis, qui*  
*secundum Ægyptios vocatur Pharmenoth; & ipso præ-*  
*bente vires, attentius jejunemus, hebdomadæ majoris, i.e.*  
*Paschæ venerabilis die 13. mensis Pharmuthi funda-*  
*menta jacentes; ita duntaxat ut juxta Evangelicas*  
*traditiones finiamus jejunia intempestâ nocte, die 18.*  
*supra dicti mensis Pharmuthi — & præbentes nos dignos*  
*communione corporis & sanguinis Christi.* “ Having  
 “ to celebrate Easter, let us begin our Lent from the  
 “ 8<sup>th</sup> day of the moneth, which with the Ægypti-  
 “ ans is called *Pharmenoth*; & God giving us strength  
 “ let us fast more carefully on the Great week, how-  
 “ beit so, that according to the *Evangelical Traditions*,  
 “ we end the fasts late at night, on the 18<sup>th</sup> day of  
 “ *Pharmuth* — Rendring our selves worthy recei-  
 “ vers of the communion of the body and bloud of  
 “ Christ. And in his 3. Paschal Epistle he writeth  
 thus: *Quotquot sanctum Pascha celebramus, continentiam*  
*atque jejuniis latorem legis amicum nobis esse faciamus —*  
*Ornantes nos scientiam Scripturarum quasi solennibus ve-*  
*stimentis — fugantes omnem negligentiam, & rum-*  
*pentes moram, ut alacri cum discipulis ad Salvatorem*  
*pergamus incesu, dicamusque ei: Ubi vis paremus tibi*  
*Pascha? — ad solennitatem properemus atque dicamus;*  
*mibi autem absit gloriari nisi in cruce Christi. Dabit,*  
*inquam, dabit laborantibus gaudium, & jejunantibus be-*  
 nedicens



*nedicens loquetur : Erunt domui Jude in gaudium, & letitiam, & in solennitates bonas, & letabimini.* "As  
 "many of us as celebrate the holy Pasche, let us  
 "make the Author of the Law, a friend unto us by  
 "continency and fastings — — adorning our  
 "selves with the knowledge of the Scriptures as  
 "with solemn garments, chasing away all negli-  
 "gence, and breaking off delay, that we may cheer-  
 "fully go with the Disciples to our Saviour, and  
 "say vnto him, *where wilt thou that we prepare unto*  
*thee the Pascheover ?* — Let us make haste to the so-  
 "lemnity, and say, *God forbid that I should glory save*  
*in the Cross of Christ*, then he will give, he  
 "will give, I say, joy to them that labour, and blef-  
 "sing them that fast, will say ; [the fasts] shall be  
 "to the house of Jude for joy and gladness, and joy-  
 "ous solemnity, and ye shall rejoyce.

A seventh witness is S. *HIEROME* in his Epistle  
 to *Marcella*, *Nos unam Quadragesimam secundum tra-*  
*ditionem Apostolorum toto anno, tempore nobis con-*  
*gruo jejunamus. Montanistæ tres in anno faciunt*  
*Quadragesimas, quasi tres passi sint saluatores, non quod*  
*per totum annum, exceptâ Pentecoste, jejunare non liceat ;*  
*sed quod aliud sit necessitate, aliud voluntate munus as-*  
*ferre.* "We fast one Lent within the compass of  
 "the whole year, according to the Tradition of the  
 "Apostles, in a season fit [for our mysteries.] The  
 "Montanists keep three Lents in the year, as if  
 "three Saviours had suffered. Not but that it is  
 "lawful to fast throughout the whole year, except  
 "in the 50. daies ; but it is one thing to fast by ne-  
 "cessity, another thing to bring a gift of ones own  
 "will. Again in his 2. Book against *Jovinian* : *In*  
*toribus Evangelii Anna filia Phanuelis univira induci-*  
*tur,*

tur, semperque jejunsans. Et Dominum virginem longa castitas longaque jejunia suscepere. — Ac riora demonstra docuit [Dominus] non nisi oratione & jejunio posse superari, — — est Dominus, qui 40 diebus Christianorum jejunium sanctificavit, qui beatos appellat esurientes & sitientes, [Luke 6. 21.] “In the very “doors of the Gospel we meet with Anna the “daughter of Phanuel, that had been the wife of “one Husband, and her long purity, and long continued use of fastings received [in her arms the “Lord, the Virgin — The Lord hath taught us “that the fiercer sort of Devils cannot be overcome “but by prayer and fasting — It is the Lord, who “hath sanctify’d the fast of the Christians in 40. daies, “who calleth them happy, which hunger and thirst. The same S. Jerome in his Comment. upon Jonas. c. 3. Ipse quoque Dominus verus Jonas missus ad predicationem mundi, jejunavit 40. dies, & hereditatem nobis jejunii derelinquens, ad esum corporis sui, sub hoc numero nostras animas preparat. “The Lord himself, the true Jonas sent to preach unto the world, “fasted 40 daies, and leaving us the inheritance of “the fast, under this number, prepares our souls for “the eating of his Body. The same St. Hierom saith in his Comment. on Isaiah the 58. Dominus 40. diebus in solitudine jejunavit, ut nobis solennes jejuniorum dies relinqueret. The Lord fasted 40. daies in the wilderness, that he might leave unto us the solemn daies of the fasts.

My eighth witness of this age shall be S. CHRYSTOSTOME, who in his 3<sup>d</sup> and 16<sup>th</sup> Sermons ad populum Antiochenum, (which 16<sup>th</sup> Sermon, he preached in the 3. week of Lent) (wherein now we are) Δωτεγαυ ἰβδομῶδα τῆς με-  
σεως

σεΐας παρήλθομεν, saith he, we have passed the second week of the fast, (in which time he preach'd to the people day by day) Ἡμεῖς καθάπερ θέρους πνευματικῆς τινὸς τῆς νηστείας φαιείσης, καὶ ὡς στρατιῶται τὰ ὄπλα ἀποσμήζωμεν. This spiritual summer of this fast now appearing, let us as Souldiers wipe off the dust from our arms. Ἐθὼ ἅπασιν ἐφωτῶν καὶ τὴν Τεσσαρακοστὴν, πόσας ἕκαστος ἐβδομάδας ἐνήνευσε, καὶ ἔστιν ἀκῶσαι λεγόντων, ἥ μὲν ὅτι δύο, ἥ δὲ ὅτι τρεῖς, ἥ δὲ ὅτι πᾶσας ἐνήνευσαν ἐβδομάδας. In the time of Lent, it is the manner of all to ask, how many weeks each one hath fasted; and you may hear some answer, two, and some three, and some answer that they have fasted all the weeks. And in his 11<sup>th</sup> Lent-Sermon upon Genesis, Διὰ τὸτο πανταχῶς ἡ συμμετελεῖα καλόν—— Κατὰ τὸ αὐτὸ τοίνυν καὶ ἐπὶ τῷ καιρῷ τῆς ἀγίας Τεσσαρακοστῆς ἐυρήσομεν νῦν ἡμῖν διατετυπαμένον· καθάπερ γὰρ ἐν τοῖς λεωρθεῖσι εἰσὶ σαθμοὶ καὶ καταγῶγια, ὥς τε τὸς ὁδίτας κεκμηκότας διαναπαύεσθαι, καὶ τῇ πόνοι λήγοντας ἔτι πάλιν ἀπτεῖσθαι τῆς ὁδοιπορίας καὶ θ' ἐξ. — τὸν αὐτὸν δὲ τρόπον καὶ νῦν ἐπὶ τῆς ἀγίας Τεσσαρακοστῆς, τοῖς τὸν δρόμον τῆς νηστείας καταδείξαντοίς, καθάπερ σαθμοὺς καὶ καταγῶγια, καὶ ἀλγῆς, καὶ αἰγιαλὸς, καὶ λιμένας, τὰς δύο ταύτας ἡμέρας, [τὸ σάββατον, καὶ τὴν κυριακὴν] τῆς ἐβδομάδος, βραχυῖ τι διαναπαύεσθαι, ΚΕΧΑΡΙΣΤΑΙ Ὁ ΔΕΣΠΟΤΗΣ, ἵνα καὶ τὸ σῶμα μικρὸν ἀνέντες ἀπὸ τῶν πόνων τῆς νηστείας, καὶ τὴν ψυχὴν παραμυθισάμενοι, πάλιν παρελθόντων τῇ δύο τέταν ἡμερῶν, τῆς αὐτῆς ὁδῆς μετ' ἐπεθυμίας ἀπλῶσαι οἱ τὴν καλὴν ταύτην καὶ ἐπαφελὴ ὁδοιπορίαν ποίεμενοι· “Wherefore in every thing due  
 “measure and moderation is best. — According  
 “whereunto therefore concerning this season also  
 of

“of the holy Lent, we shall now find it to have  
 “been ruled out unto us. For as in publick convei-  
 “ance of travellers, there are certain stages and  
 “inns, that the passengers wearied may rest them-  
 “selves, and intermitting their labours, they may  
 “again set upon their journey — In like manner  
 “here also in holy Lent **THE LORD HATH**  
 “**INDULGED** these two weekly daies [the Sa-  
 “turday, and the Lords day] to such as undertake  
 “this course of this fast, like certain stages, or inns,  
 “thores, or havens, that both the body may be a  
 “little relaxed from its labours of the fasting, and  
 “the mind comforted; that when these two daies  
 “shall be past over, they may again with cheerful-  
 “ness, set upon this their good and profitable tra-  
 “velling in this way. Ἀφαι τῆς ἐδοιπορίας τῆς εἰς  
 τὸν θρανὸν περιόδου τῆς τεθλιμμένης καὶ ξενίης. — Ὑπο-  
 πίττωσθε τὸ σῶμα καὶ δελαγωγῶν. — πάντων δὲ  
 τέτων ὑπόθεσις ἡμῖν ἡ νηστεία καὶ διδάσκαλος εἶσαι·  
 νηστείαν δὲ ἐκ αὐτῆς λέγω τὴν κατὰ πολλὰν, ἀλλὰ  
 τὴν ἀκριβοῦς νηστείαν, καὶ τὴν κατὰ βρωμάτων ἀποχὴν  
 ΜΟΝΟΝ, ἀλλὰ τὴν κατὰ ἁμαρτημάτων· καὶ ἡ ἀρ-  
 καὶ τῆς νηστείας ἡ φύσις, ἐξελεῖσθαι τὰς μετέοντας, καὶ  
 μὴ μόνον τὴν προσήκοιαν γενέσθαι νόμον. — ὅπως χρὴ  
 νηστεῖν, μάθωμεν τῆς νηστείας τὰς τέχνας, ἵνα μὴ τρέ-  
 χωμεν ἀδήλως, μηδὲ εἰς ἀλεῖα δέωμεν, μηδὲ σια-  
 μαχῶμεν νηστεύοντες. — Ταῦτα εἶπον, καὶ ἵνα νηστείαν  
 αἰμαζώμεν, ἀλλὰ ἵνα νηστείαν τιμώμεν. “Set on  
 “this journey which leads unto Heaven, this strait  
 “and narrow way — Keeping under thy body and  
 “bringing it into subjection — And the ground  
 “and teacher of all these things, fasting will be un-  
 “to us; fasting, I mean, not that of most men, but  
 “that which is the accurate fast, *viz.* the abstinence

“not from meats *only*, but from sins. For the nature of fasting *only*, is not sufficient to deliver such as betake themselves unto it; except it be done agreeably to its law. — Let us learn the lawes of fasting, how we ought to fast, that we run not uncertainly, nor beat the air, nor fight with a shadow whilest we fast — These things I have laid, not that we may dishonour fasting, but that we may honour it.

GREGORY NYSSENE, the Brother of S. Basil the Great, is my 9<sup>th</sup> witness in this age in his 2<sup>d</sup> Oration of the Resurrection, Ματθαῖος ἐπὶ ἡγερῆς, τῇ ἐπιρωσκέσῃ εἰς μίαν σαββάτων· παρωχῇ κει θῆσιν ἢ ὡς τοῖσιν, ὡς εἶναι τὸν καιρὸν τῆς τῆς ἀλεξάνδριων βόης, ἥτις τὸ φῶς τῆς μελλούσης ἡμέρας προανακρύβεται· ταύτῃ τοι, καὶ τῷ καιρῷ τέτρω, καὶ ἐτῇ μὲν τὸ σάββατον ἐσπέρα, ΚΑΤΑΛΥΟΝΤΕΣ ΤΑΣ ΝΗΣΤΕΙΑΣ τῆς ἐγρεσίνης ἀρχόμεθα, τῆς ΚΑΤΑ ΠΑΝΤΩΝ κατανάστες συνειδέας συνηγορέσσης τῷ πνεύματι· “Matthew added the time when it began to dawn towards the first day of the week: The night, saith he, was so far passed that it was now the time of cock-crowing, which giveth warning that the light of the approaching day is at hand. [Speaking of the day of Christs Resurrection] For this cause also at this time, [*viz.* far in the night before Easter-day] and not in the very evening of the Saturday [but *βαθεία ἐσπέρα σαββάτου*, as Cyril of Alexandria saith in his 8<sup>th</sup> Paschal Homily, *far in the night*] “we DIS- SOLVE OR END THE FASTINGS, and begin the joy, the custom, that obtains withall men, consenting hereto.

My last witness of this age is *AURELIUS PRUDENTIUS* hymno *Septimo jejunantium*.

*Heliæ crevit tali observantiâ,  
Vetus sacerdos ruris hospes aridi :  
Joannes hujus artis haud minus potens  
Dei perenni præcurrit Filio :  
Hanc obsequelam præparabat nuntius,  
Mox affuturo construens iter Deo,——  
Pridem caducis cum gravatus artubus  
Jesús dicato corde jejunaverit.  
Inhospitáli namque secretus loco,  
Quinis diebus oñes labentibus  
Nullam ciborum vindicavit gratiam.  
Hoc nos sequamur, quisque nunc pro viribus,  
Quod consecrati tu Magister dogmatis  
Tuis dedisti Christe sectatoribus.*

After mention of *Elias* and *John Baptist's* fastings as forerunners of *Christ's*, he adds, that *Jesús* also in the time of his flesh, did with a devoted heart fast, separating himself from men in the inhospitable desert, and took no refreshment of food through eight times five daies. That which thou O *Christ*, the Master of our consecrated Religion, didst deliver to thy followers, that let each of us now, according to our several measures of strength, follow. And because of the difference of mens strength, agreeably to what *Ireneus* had said, that there was difference *περὶ τὸ εἶδος τῆς νηστείας*, about the sort or measure of fasting; so this author *Prudentius* also in hymno octavo post jejunium, though he had said that *Christ* deliver'd the fast to his followers, yet saith:



*Laxus ac liber modus abstinendi  
 Ponitur cunctis ; neque nos severus  
 Terror impellit, sua quemque cogit  
 Velle potestas.*

*A free manner or measure of abstaining is propounded to all, not any one by severe terrour enforced, but every mans strength is a law to his will.*

In the fourth Century after the death of S. John the Apostle, I produce first S. AUGUSTINE ; who though in his 86. Epistle he say, that he finds no where written in the Books of the New-testament, any precept of the Lord or the Apostles defining on what daies we ought to fast (albeit he saith, he finds there fasting commanded,) yet he forthwith purposefully explains himself in these words, *Non invenimus, ut jam supra commemoravi, in Evangelicis & Apostolicis literis, &c.* Evidenter præceptum, that is, abstracting from all interpretation by traditions Apostolical (of w<sup>h</sup> sort, in many places, he acknowledges many to be obliging) in the writings only, of the New Testament, he saith, he finds not *evidenter præceptum quibus diebus.* No where expressly, or evidently prescribed, what daies, viz. no such express precept, nor evident text, but what may need against contradic-tors, the Catholick Churches interpretation, which is the thing we contend for. For the same S. Augustine in his 119. Epistle to Januarius tells us of this very fast of Lent enough to our purpose. *Quadragesima sanè jejuniorum HABET AUTHORITY & in veteribus libris, & EX EVANGELIO, &c.* — *In quâ ergo parte anni congruentius observatio Quadragesimæ constitueretur, nisi consini atque contiguâ Dominica Passionis ?* “The Lent truly of fastings  
 “HATH

“HATH AUTHORITY both in the old Books,  
 “and FROM OUT OF THE GOSPEL — In  
 “what part therefore of the year more aptly could  
 “the observation of Lent be constituted, then in  
 “that which is conterminous and next unto the  
 “Passion of the Lord? (*viz.* the time of the year  
 “wherein the Bridegroom was taken away.) And  
 having fetcht the ground and authority of the fast  
 of Lent from the Gospel, he then adds in the fol-  
 lowing part of the same Epistle, *Ut quadraginta illi*  
*dies ante Pascha observentur, Ecclesie consuetudo robo-*  
*ravit,* “That those forty daies before Easter,  
 “be observ’d the custome of the Church hath  
 “strengthened or corroborated. Yea, the same  
 S. *Augustine* in the aforesaid 86. Epistle objected,  
 teaches us the ground of certain other set fasts, to be  
 the daies wherein the Bridegroom was taken away.  
 His words are these, *Cum autem quarta & sexta fe-*  
*riâ maximè jejunt Ecclesia [viz. Catholica] illa ratio*  
*reddi videtur, quòd CONSIDERATO EVANGE-*  
*LIO, ipsâ quartâ Sabbati — concilium reperiantur ad*  
*occidendum Dominum fecissè Judæi, — Deinde tradi-*  
*tus est eâ nocte, quæ jam ad sextam Sabbati, qui dies*  
*passionis ejus manifestus est, pertinebat:* “Now why the  
 “Church [Catholick] fasts especially on the 4<sup>th</sup>  
 “and 6<sup>th</sup> day of the week, that reason or account  
 “seems to be rendred, that the Gospel being con-  
 “sidered, on the 4<sup>th</sup> day of the week the Jewes are  
 “found to have held a council for the killing of  
 “the Lord. — That afterwards he was deli-  
 “vered up in that night which belonged to the  
 “6<sup>th</sup> day of the week, which manifestly is the  
 “day of his Passion, saith he: which reason from

*Epiphanius.*

(a) And S. *Augustine* again in the same 86. Epistle: *Passus est Dominus, quod nullus ambigit, sexta sabbati, quapropter & ipsa sexta res illa jejuniis deputatur: jejunia quippe humilitatem significant. Unde dictum est humiliabam jejuniis animam meam: The Lord suffered (which no man doubts) on the 6<sup>th</sup> day of the week, wherefore the 6<sup>th</sup> day of the week also is appointed for fasting: for that fasting signifies our humility; whence it is said, I humbled my soul with fasting. συνήκαμεθα, not συνεκαλυψα, Pl. 69. 10.*

*Epiphanius* also ye heard before (a). That for the weekly: now for the anniversary solemnity of Christs passion, (which in no place had its solemnity without fasting) We learn from St. *Augustine* in the 118. Epistle to *Januarius*, that if it was not first constituted by some General Council (as for certain it was not, but in the Church universally received long before the Council of *Nice*, before which there had

been no General Council, save that of the Apostles themselves) then it is retain'd, as commanded and appointed from Tradition Apostolical. His words are these: *Illa autem quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe observantur, dantur intelligi, vel ab ipsis Apostolis, vel plenariis Conciliis, quorum est in Ecclesiâ saluberrima autoritas, commendata atque statuta retineri, SICUTI QUOD DOMINI PASSIO & resurrectio & ascensio in cælum, & adventus de cælo Spiritus sancti anniversariâ solennitate celebrantur.* "But those things which we keep being  
 "not written, but delivered down, which are observed throughout the whole world, are given us  
 "to understand, that they are retain'd, as commanded and appointed EITHER FROM THE  
 "APOSTLES THEMSELVES, or from plenary,  
 "[h. e. general] Councils; whose authority in the  
 "Church is most wholesome; as for example, that  
 "the Passion of the Lord, and his Resurrection and  
 "Ascension are celebrated in anniversary solemnity;  
 "Thus S. *Augustine*. But the anniversary solemnity of  
 Christs

Christs Passion was not first from any plenary or general council ; therefore according to *S. Augustine's* Catholick rule, it was delivered from the Apostles. By which testimony also you may perfectly discern, how *S. Augustin's* [*Non invenio in literis evidenter preceptum*, I do not find it in the writing of the Gospels or the Apostles, &c.] is nothing contrary, in *S. Augustin's* judgement, to the fast of Lents derivation from the Apostles : nor to that authority (although not evident precept) which *S. Augustine* himself fetcht from out of the Gospel, for it. It is the same *S. Augustine*, who in his roll of Heresies, *heres. 53.* hath registred it as one part of the Arians superaddition to the Arrian heresie, that they taught, *nec statuta solemniter celebranda esse jejunia, sed cum quisque voluerit jejunandum ne videatur esse sub lege* : "They denied that the set fasts ought solemnly to be celebrated, but that every one is to fast then, when himself shall please, lest he should seem to be under the Law : which *Damasceen* expresseth yet more particularly (in his Book of Heresies) that this *Aerius* bad that the fast of the 4<sup>th</sup> and 6<sup>th</sup> day of the week, and of the 40 daies, and Easter, should not be observed, nor any set fasts, *Certis statisque diebus — negat enim se lege teneri* : "No set or stated fasts, for that, he saith, he is not under the Law.

My second witness of this age shall be *S. CYRIL* the renowned Patriarch of *Alexandria*, and most eminent member of the third General Council, (to the Patriarchs of which See, it was entrusted by the first General Council, that they should yearly signify before hand to the rest of the Churches (as well as their own) the true time of Easter. This *S. Cyril* therefore

therefore in his 7<sup>th</sup> Homily, *de festis Paschalibus*, thus gives publick notification of the time: Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρεσκοῦσῃ ἀπὸ ἡ, δ' ἐξ. περιλούοις μὲν τὰς νηστείας, τῇ τεύτῃ τῷ φαρμουθι μηνός, ἐσπέρα σαββάτου, ΚΑΤΑ ΤΑΣ ἈΠΟΣΤΟΛΙΚΑΣ ΠΑΡΑΔΟΣΕΙΣ. "Beginning the  
 " holy Lent from such a day, and ending the Fasts  
 " on the 5<sup>d</sup> day of the moneth *Pharmuthi*, on the  
 " Saturday evening, ACCORDING TO THE  
 " APOSTOLICAL TRADITIONS.

Again, in his 15<sup>th</sup> Homily, *de festis Paschalibus*, Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρεσκοῦσῃ ἀπὸ ἡ, δ' ἐξ. περιλούοις ἡ τὰς νηστείας τῇ ἐβδόμῃ τῷ φαρμουθι μηνός, ἐσπέρα βαδείας, κατὰ τὰς Ἀποστολικὰς Παραδόσεις. "Beginning [this year] the  
 " ly Lent from such a day, and ending the Fasts  
 " on the 7<sup>th</sup> day of the moneth *Pharmuthi*, late at  
 " night, according to the *Traditions Apostolical*.

And Homily 20<sup>th</sup> *de Fest. Pasch.* Ἔτω γὰρ ἑτοιμώσωμεν καθαρῶς, ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρεσκοῦσῃ ἀπὸ ἡ, δ' ἐξ. περιλούοις μὲν τὰς νηστείας τῇ ἐβδόμῃ τῷ φαρμουθι μηνός ἐσπέρα βαδείας κατὰ τὰς Ἀποστολικὰς Παραδόσεις. "So, to let us keep a  
 " pure fast, beginning the holy Lent from such a  
 " day, ending also the fasts on the 7<sup>th</sup> day of *Pharmuthi* [*h. e.* just 40 daies after, as also above in  
 " the two forecited testimonies] late or far in the  
 " evening, *According to the Traditions Apostolical*.

Thus thrice he clearly refers the Fasts of Lent to Tradition Apostolical, as the same S. *Civil* in nineteen other of his Homilies *de Festis Paschalibus* (preached in so many several years) refers the same Fasts of Lent to Tradition, Appointment, or Instruction Evangelical.

Homil.



Homil. 4. *de Feste Paschal.* Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ ἑκτῆς καὶ εἰκάδου τῆς Μεχίρ μηνός· τῆς δὲ ἑβδομάδου τῆς σωτηρίας παρὰ ἀπὸ νεομηνίας τῆς φαρμαθι μηνός, περιλούσας μὲν τὰς νηστίας κατὰ τὰς Εὐαγγελικὰς Διατάξεις, ἐσπέρησάμεθα τῇ ἑκτῇ τῆς αὐτῆς φαρμαθι μηνός· ἑορτάζοντες δὲ τῇ ἑξῆς ἐπιρωσκόση κυριακῇ, τῇ ἑβδόμῃ τῆς αὐτῆς φαρμαθι μηνός· συνάπτοντες ἑξῆς καὶ τὰς ἑπτα ἑβδομάδας τῆς ἁγίας Πενήκοστῆς. “Beginning the holy Lent from the 26. day of the moneth *Mechir* [as it were our *February*] and (within this “Lent) beginning the week of the salutary Pasch “(or great week before Easter) on the first day “of the moneth *Pharmuthi* (or *April*) and ending the “Fasts According to the *Evangelical Constitutions*, on “the Saturday evening, which is the 6<sup>th</sup> day of “the same moneth *Pharmuthi* [which is punctually “40. daies after the beginning on the 26. of *Mechir*: the Egyptians reckoning 30. daies in every moneth] and keeping the Feast [*viz.* Easter “day] on the next day, the dawning Lords day, “which is the 7<sup>th</sup> day of that moneth *Pharmuthi*: “annexing immediately after also the seven weeks “of the holy 50 daies solemnity.

And Homily the 6. *de Feste Paschal.* Ἀρχόμενοι τῆς μὲν ἁγίας τεσσαρακοστῆς ἀπὸ καὶ δ' ἑξ. καταπαύοντες τὰς νηστίας τῇ ἑνδεκάτῃ τῆς φαρμαθι μηνός, ἐσπέρησάμεθα κατὰ τὴν Εὐαγγελικὴν παράδοσιν. “Beginning the holy Lent from, &c. superceding “the Fasts on the 11<sup>th</sup> day of the moneth *Pharmuthi* on Saturday evening, According to the “*Evangelical Tradition*.

Again Homily 9. *de Feste Paschal.* ἀρχόμενοι μὲν τῆς ἁγίας τεσσαρακοστῆς ἀπὸ καὶ δ' ἑξ. καταπαύουσιν

μὲν ἰατρικῆς 1ῃ ἢ 18 φαρμακὶ μὲνός, ἐσπέρα σαβ-  
βάτῃ, ὡς τὸ ἐν ἀγγελικῶν διαλαλεῖ κήρυγμα. “Be-  
“gunning the Holy Lent from, &c. and ending the  
“Fasts on the 7<sup>th</sup> day of *Pharmuthi*, upon Saturday  
“evening, *AS THE EVANGELICAL PREACH-*  
“*ING BIDS.*

And Homily 10<sup>th</sup> de Fests. Paschal. Ἀρχόμενοι  
τῆς μὲν Ἀγίας τεσσαρακοστῆς ἀπὸ ῃς 9<sup>ης</sup> ἐξ. περιλύον-  
τες μὲν ἰατρικῆς 1ῃ ἢ ἐνάτῃ ῃς εἰκάδι μὲνός ῃς 9<sup>ης</sup>.  
ἐσπέρα βαθεῖα Κατὰ τὴν Ἐυαγγελικὴν Παράδοσιν.  
“Beginning the Holy Lent from, &c. and ending the  
“Fasting days on the 29<sup>th</sup> of, &c. late at night,  
“According to the Evangelical Tradition.

“And so Homily 25<sup>th</sup>, and Homily the 26<sup>th</sup>,  
“and Homily the 27<sup>th</sup>, you have the same testi-  
“mony with the tenth, in the same words (in three  
“other years.)

And Homily 11<sup>th</sup> Ἀρχόμενοι τῆς μὲν Ἀγίας τεσ-  
σσαρακοστῆς ἐπὶ ῃς 9<sup>ης</sup> ἐξ. καταπαύοντες μὲν ἰατρικῆς 1ῃ  
ῃς 9<sup>ης</sup> ἐξ. ἐσπέρα βαθεῖα Κατὰ τὴν Ἐυαγγελικὴν Κήρυγ-  
μα. “Beginning the holy Lent upon, &c. and ending  
“the Fasts on, &c. [just forty days after] late in the  
“evening, *According to the Evangelical Preaching.*

“And so Homilies 12, & 13, & 14, & 16, & 17,  
“& 18, & 21, & 24, & 30<sup>th</sup>, you have the same  
“testimony with the 11<sup>th</sup>, in the same words (in  
nine other years.)

And Homily 22. Ἀρχόμενοι τῆς μὲν Ἀγίας τεσ-  
σσαρακοστῆς ἀπὸ ῃς 9<sup>ης</sup> ἐξ. περιλύοντες μὲν ἰατρικῆς 1ῃ  
ἢ 18 φαρμακὶ μὲνός, ἐσπέρα βαθεῖα, Κατὰ τὰς  
Ἐυαγγελικὰς Παραδόσεις. “Beginning the holy  
“Lent from, &c. and ending the Fasts on the 19<sup>th</sup>  
“day of the month *Phumuthi* late at night, *Accord-*  
“ing to the Traditions Evangelical. The same testi-  
mony

mony in the same words you have Homily the twenty third.

And Homily 28<sup>th</sup>, Ἀρχόμενοι τῆς μὲν Ἀγίας ἑσ-  
 σαρακοῦης ἀπὸ τοῦ θ' ἐξ. καὶ παύοιτες μὲν τὰς νηστίας  
 τῇ α' τῆς φαρμαθι μηνός, ἐσπέρα βαθεῖα σαββάτῃ, Κα-  
 τὰ τὰ Ἐυαγγελικὰ Κηρύγματα. "Beginning the  
 "holy Lent from, &c. and ending the Fasts on the  
 "11<sup>th</sup> of *Pharmuthi*, late on Saturday night, Accord-  
 "ing to the *Preachings Evangelical*. The same testi-  
 mony you have Homily the 29<sup>th</sup>.

In all twenty two times, in twenty two Homi-  
 lies, on twenty two several years, S. CYRIL the  
 PATRIARCH proclaims to the Church the Fasts  
 of Lent, according to Traditions, Appointments,  
 or Instructions Evangelical, or Apostolical (as he  
 saith.)

My next and third witness of this age, is THEO-  
 DORET, contemporary to S. CYRIL, lib. 3. *Hareti-*  
*carum fabularum*, c. 4. Κατὰ τὴν ἀποστολικὴν νιοσι-  
 κίτις παροῦσιν ἐξ ὅπως ἀντύχη πανηγυρῆσαι  
 τῆς πεντήκτης τὴν μνήμην. Speaking of the *Quartadecima-*  
*ni*, he saith, "Understanding amiss the *Apostolical Tra-*  
*dition* — they celebrate amiss the memory of the Pas-  
 "sion, as it happens, [*viz.* on what day of the  
 "week soever the *Quartadecima luna* doth fall.]

A fourth witness of this age is *Maximus Episco-*  
*pus TAURINENSIS*, in his 36<sup>th</sup> Sermon, *Sacrarum*  
*literarum exempla protulimus, quibus approbamus hunc*  
*quadragesimum numerum non esse ab hominibus*  
*constitutum, sed Divinitus Consecratum, neque*  
*terrena cogitatione initiatum, sed Coelesti majestate*  
*præceptum* — *hæc non tam sacerdotum sunt præcepta*  
*quàm Dei, atque ita qui ea spernit, non sacerdotem sper-*  
*nit, sed Christum,*

“We have brought forth the examples of the  
 “holy Scriptures, by which we make good, that  
 “this number—forty, (*viz.* of Fasts) was *not con-*  
 “stituted of men, but consecrated of God: nor initiated  
 “by humane cogitation, but commanded by the hea-  
 “venly Majesty. — These things are not so much the  
 “precepts of the Priests, as of God; and so he that  
 “despiseeth them, despiseeth not the Priesthood, but  
 “Christ.

The fifth is LEO the Great, Bishop of Rome, who  
 in his third Sermon of Lent, saith on this wise,  
*Merito doctrina Spiritus sancti hac eruditione imbuit po-*  
*pulum Christianum, ut ad Paschale festum quadraginta*  
*dierum continentia se prapararet.* “With good cause  
 “hath the DOCTRINE OF THE HOLY  
 “GHOST initiated the Christian people with this  
 “instruction, that they should prepare themselves  
 “to the Feast of Easter [that is, to the return of the  
 “Bridegroom] by the abstinence of forty days,  
 And in his sixth Sermon of Lent, *ut Apostolica in-*  
*stitutio quadraginta dierum jejuniis impleatur, non cibo-*  
*rum parcitate tantummodo, sed privatione maxime vi-*  
*tiorum.* “That the APOSTOLICAL INSTI-  
 “TUTION may be fulfilled in the fast of forty  
 “days, not by sparing from our diet only, but espe-  
 “cially by abstinence from sins. And in his fourth  
 Sermon of Lent, *Quia dum carnis fragilitate austerior*  
*observatio relaxatur, dumq; per varias actiones vite hu-*  
*jus sollicitudo distenditur, necesse est de mundano pulvere*  
*etiam Religiosa corda surdescere: IDEO MAGNA*  
*DIVINÆ INSTITUTIONIS SALUBRITATE*  
*PROVISUM EST, ut ad reparandam mentium purita-*  
*tem quadraginta nobis dierum exercitatio moderetur, in*  
*quibus aliorum temporum culpas, & pia opera redime-*  
*rent.*

rent, & *jejunia casta decoquerent* : “ For as much as  
 “ while an austerer course of life is relaxed through  
 “ the frailty of the flesh, and anxious care grows  
 “ upon us through the various actions of this life,  
 “ it cannot be, but that even religious hearts them-  
 “ selves should gather some soil from the dust of  
 “ this world ; therefore it hath been PROVIDED  
 “ BY THE SALUBRITY OF THE DIVINE  
 “ INSTITUTION, that for the repairing the pu-  
 “ rity of our minds, the exercitation of forty days  
 “ should heal us ; in which, both pious works  
 “ might redeem [*i. e.* retract] and chaste fastings  
 “ might consume the faults of our other times.  
 The same author in his ninth Sermon of Lent,  
 speaketh on this wise : *In quibus [Paschalis jejunii die-  
 bus] Merito à Sanctis Apostolis per Doctrinam Spi-  
 ritus Sancti majora sunt ordinata jejunia, ut per commu-  
 ne consortium Crucis Christi, etiam nos aliquid in eo, quod  
 propter nos gessit, ageremus, sicut Apostolus ait : si com-  
 parimur, & conglorificamur.* “ In which [Paschal  
 “ Fasts] with good cause severer fastings were Or-  
 “ dain’d of the Holy Apostles by the Doctrine of the Holy  
 “ Ghost, that by [the fellowship of his sufferings]  
 “ our conformity to the cross of Christ, we also  
 “ should have something, we should do in or con-  
 “ cerning that which he did for us, as the Apostle  
 “ saith; *If we suffer with him, we shall also be glorified  
 “ with him.* And in his fourth Sermon elsewhere of  
 fasting, *Inter omnia, dilectissimi, Apostolicæ instituta  
 Doctrinæ, quæ ex Divinæ institutionis fonte manā-  
 runt, dubium non est, influente in Ecclesiæ principes Spi-  
 ritu sancto, hanc primùm ab eis observantiam fuisse con-  
 ceptam, ut sancti observatione jejunii omnium virtutum  
 regulas inchoarent.* “ Amongst all the Institutions  
 “ of



“of Apostolical Doctrine (my beloved) which  
 “have issued forth from the fountain of Divine ap-  
 “pointment, there is no doubt, but that this ob-  
 “servance with the first, was conceived by them  
 “(the holy Ghost sending his influence upon those  
 “Princes of the Church) that men should begin the  
 “rules of all virtues with the observation of holy  
 “fasting. But I subsume, that if any conceiv’d ob-  
 “servance of holy fasting *was amongst the Institutions*  
*Apostolical*, none is by any pretended to be be-  
 fore the Paschal Fast. Therefore himself speaks to  
 this same sense in his fifth Sermon of Lent: *Quando*  
*opportuniſs, dilectiſſimi, ad remedia Divina recurrimus,*  
*quàm cum ipsa nobis sacramenta redemptionis nostræ tem-*  
*porum lege referantur, quæ ut digniſs celebremus, saluberrimè*  
*nos quadraginta dierum jejunio præparemus?* “When  
 “more opportunely (my beloved) have we re-  
 “course to divine remedies, then when the Sacra-  
 “ments themselves of our redemption, are by the  
 “revolution of times brought about again to us,  
 “that we for the health of our souls may prepare  
 “our selves with the fast of forty days for the more  
 “worthy celebration of them? And in his twelfth  
 sermon, *Appropinquante, dilectiſſimi, solemnitate Pas-*  
*chali, sic est præcurrenda consuetudo jejunii, ut nos quadra-*  
*ginta dierum numerus ad sanctificationem corporis &*  
*mentis exercent--unde in Cœlestibus Ecclesiæ discipli-*  
*nis multum utilitatis asserunt* Divinitus instituta jeju-  
 nia: “The solemnity of Easter now approaching  
 “(my beloved) the custom of the Fast is so to be  
 “premitted, that the number of forty days may ex-  
 “ercise us for the sanctification of our body & mind  
 “—so as that in the *heavenly disciplines of the Church,*  
 “the

“the Fasts instituted by God bring [to us] much advantage.

The sixth witness of this age is *CHRYSOLOGUS* in his eleventh and twelfth Sermons; *Ecce tempus, quo miles procedit ad campum, recurrit ad Dei jejunia Christianus*, — *Quod quadragesimam jejunamus, Non est humana Inventio; Autoritas est Divina. Et est mysticum, non presumptum.* “Behold the time, “in which the souldier goes forth into the field, “and the Christian hath recourse unto the fasts “of God — That we fast a Lent, *Is not of humane Invention, but of Authority Divine*; and it is “mystical, not presumptive. And in his 166<sup>th</sup> Sermon of the Fast of Lent, he lets us know why he calls it mystical: *Ecce Quadragesimæ jejunium, quod devotione solenni, die crastino, suscipit Universalis Ecclesia.* — *Quadragenarius iste numerus sacratu à seculis.* — *Quadraginta diebus ac noctibus expiaturus terram cœlestis imber effunditur* — *Attendite fratres quantus sit quadragenarius numerus iste, qui & tunc cælum terris aperuit abluendis, & nunc fontem baptismatis orbi toti pandit, gentibus innovandis* — *Qui nos quadragenariis jejuniorum cursibus evocat, & perducit ad cælum.* “Behold the fast of Lent, which with solemn devotion, to morrow, the Universal Church “begins — That number of forty days consecrated of ancient ages — In forty days “and nights rain was poured forth from heaven, to expiate the earth — Consider, brethren, “what is that number, which both then opened “heaven for ablution of the earth; And now “to all the world opens the Fountain of Baptism  
[wont

(A) Now in the solemn fastings before admission of the *Catechumeni*, competes unto Baptism, S. *Justin*

Mary, even in his time, about fifty years after S. John's death, witnesseth that the Church was wont to join with the persons to be baptized, in the fasting, *ἔνδεσθαι ἡ τοῦ ἀλείναι καὶ ὁρίσασθαι τὰς ἡμέρας τὸν χρόνον ἡμετέραν ἀποστολὴν διδάσκειν, ἡμεῶν συνευχαριστῶν τοῦ συντηρεῖν αὐτοῖς, ὅτι οὐκ ἀπολείπει ὁ ἡμεῶν ἐνδεᾶ ὁ ὁρίσας, οὗ ἡμεῶν ἀναγερνῶντας, διὰ τοῦ ὁμοῦ αὐτοὺς ἀναγερνῶντας, ἀναγερνῶντας.* They are instructed to pray and ask of God with fasting, the pardon of their former sins, we [the company of believers, and before-baptized Christians] PRAYING AND FASTING WITH THEM; and after that they are brought by us where the water is, and are regenerated after the same manner we our selves were before regenerated, *Justin Martyr, Apolog. 2. pro Christianis.*

In the Fifth Century after the death of S. John the Apostle, we produce first *CÆSARIUS*, Bishop of Arles, in his first and second Homilies of Lent, where he thus speaks, Hom. 2<sup>d</sup> *Rogo vos, fratres charissimi, in isto legitimo ac sacratissimo Quadragesimæ tempore, exceptis Dominicis diebus, nullus prandere presumat; Nisi forte ille, quem jejunare infirmitas non permittit; quia aliis diebus jejunare aut Remedium, aut premium est. In Quadragesimâ non jejunare peccatum est. Alio tempore qui jejunat accipiet Indulgentiam. In his diebus qui potest, & non jejunat, sentiet pœnam—Bonum est jejunare, fratres, sed melius est elemosynam dare. Si aliquis utrunq; potest, duo sunt bona.—Ut per totam Quadragesimam, & usq; ad finem Paschæ, Castitatem (Deo auxiliante) servantes in illâ sacrosanctâ solennitate Paschæ, castitatis luce vestiti, elemosynis dealbati, orationibus, vigiliis, & jeuniis velut quibusdam cœlestibus & spiritualibus Margaritis ornati, non solum cum amicis, sed etiam cum inimicis pacifici, liberâ & securâ conscientia ad Altaria Domini*

*Domini accedentes, corpus & sanguinem ejus, non ad  
judicium, sed ad Remedium possitis accipere.* “I in-  
“treat you, most dear brethren, that in this com-  
“manded and most sacred time of Lent, none presume  
“to dine [or break the fast] except on the Lords  
“days therein. Except, if there be any whose infir-  
“mity permits him not to fast. [*viz.* not to fast at  
“all, or not so many days:] because at other times  
“to fast, it is either a remedy, [when undertaken as  
“a holy revenge on our selves for sin,] or else hath  
“its reward, [when on other pious or charitable  
“occasions:] *But in Lent not to fast is a sin.* In other  
“time he which fasts [*viz.* as he ought] shall re-  
“ceive indulgence. In these days of Lent, he  
“which can, and doth not fast, will bear his pu-  
“nishment.—It is good, my brethren, to fast,  
“but it is yet better to give alms; if any can do  
“both, they are a double good.—I admonish  
“you, that you keep your selves in chaste purity  
“throughout the whole Lent, and unto the end of  
“the Feast of *Easter*, through the help of God,  
“that so in that most holy solemnity of *Easter*, you  
“being arrayed with the light of purity, and with  
“the white garments of Alms-deeds, and adorn’d  
“as it were with certain heavenly and spiritual  
“pearls of prayers, watchings, and fastings, and  
“being at peace, not only with your friends, but al-  
“so your enemies, with a free and quiet conscience  
“ye may approach to the Altars of the Lord, and  
“partake of his Body and Blood, not to con-  
“demnation, but to your souls health. Which  
“same he declares in his first Homily of this Fast of  
“Lent; *Mortificatione presenti futura mortis sententia  
prævenitur; & dum culpæ autor humiliatur, culpa con-  
sumitur;*

sumitur; dumque exterior afflictio voluntaria distractionis infertur, tremendi iudicii offensa sedatur; & ingentia debita labor solvit exiguis, quæ vix consumpturus erat ardor æternus. "By this pre-lent Mortification [if rightly performed] the "future sentence of death is prevented; and "while the sinner is humbled, the sin is consumed: while he inflicts on himself the outward affliction of voluntary severity, the wrath of the "dreadful judgement is appeased: So a little pains "dissolves great sins, which eternal burnings otherwise would scarce consume. Whilest this our Author calls the Fast of Lent, *legitimum & sacratissimum Quadragesimæ tempus*, in which for men that are able, not to fast, he saith, is a sin, you may perceive by his following discourse, that he so calls here Lent *legitimum jejunii tempus*, as the catholick Church in *Tertullian* call'd the same daies of the Bridegrooms taking away, *DIES LEGITIMOS JEJUNIORUM CHRISTIANORUM* (l. de jejunis c. 2.) declaring her self there to mean the daies commanded by a Law from the Apostles; and as *Tertullian* himself calls the Lords Prayer *legitimam orationem* [premissâ legitimâ oratione.] For had *Cæsarius* here intended to have call'd this fast *sacratissimum & legitimum in quo non jejunare peccatum est*, only as commanded by a Law Ecclesiastical: he could not have contradistinguished'd thereto (as he doth,) in that consideration, all other daies besides; there being in his time other fasting daies besides Lent, commanded by the Church: therefore this time of Lent was in some higher sense *Legitimum jejuniorum tempus, in quo non jejunare peccatum est*. The Historians, who wrote also in this Age, are two especially:



cially : 1. *Aurelius Cassiodorus*, the compiler of the Tripartite history from the translation of *Epiphanius Scholasticus*, of three former Greek Historians, whom he had set on work to translate them, and himself had woven them into one continued Discourse :

And the second *Evagrius*. This latter l. 2. c. 8. noteth certain Hereticks of *Alexandria* ἐκ αἰδεθέντας τὸν κριτὸν τῆς τῆ σωτηρίας πάχα πανηγύρεως, “ which shewed not reverence to the time of the solemnity of our Saviours Passcover [the Christian Patcha] which included the memorial of his Passion and Resurrection. And l. 6. c. 12. he tels us of *Gregory* the Bishop, that he did communicate unto the Souldiers the holy Body of Christ on a certain day (of the great week,) For it was saith he, ἡ πάνσεπτος ἡμέρα, ἡ τῷ ἁγίῳ ἐγίξασα πάθει, “ a very venerable day, approaching near unto the “ day of (Christ’s) holy Passion. So that he accounted more daies then one for the memory of the Bridegrooms being taken away about that season, to be venerable, and daies of communicating the people for the holiness of the day of Christ’s Passion, to which others approaching are held, it seems, also (πάνσεπτοι) exceeding venerable. (A) The other

(a) And this appears to be and have been the language of the Eastern Church, as you may see in their τυτικῶν, and in the ancient Liturgy called S. Chrysostome’s Δέσποτα παντοκράτωρ, ὁ θεὸς. ὁ διὰ τῶ ἀρασίῳ σε πείνοισιν καὶ πολλὰ ἀγαθότητα, ἀγαγὼν ἡμᾶς εἰς τὰς πάνσεπτες ἡμέρας ταύτας, πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων, πρὸς ἐγκράτειαν παθῶν, πρὸς ἐλπίδα ἀνα-

στάσεως : ὁ διὰ τεσσαράκοντα ἡμερῶν καὶ δ’ ἐξ. παρὰ καὶ ἡμῶν ἀγαθὸν καὶ ἀγῶνα καλὸν ἀγωνισάμενος, καὶ δρόμον τῆς νηστείας ἐπέλεξασαί, &c. τὰς κεφαλὰς αἱ δὲ δόξαται δρακόντων συνθλάσαι, νικησάς τε τὴν ἁμαρτίαν ἀναφανέναι καὶ ἀκατακλίτους φθόσαι περισπυῖσαι καὶ τὴν ἁγίαν ἀνάστασιν, &c. And again, Κύριε Θεὸς ἡμῶν ὁ ἀγαγὼν ἡμᾶς εἰς τὰς πάνσεπτες ἡμέρας ταύτας. καὶ δ’ ἐξ. O Lord Almighty, who &c. who of thine unspeakable providence, and great goodness, hast brought us to these very venerable daies for the purifying of our souls and bodies, for the continence of our sensitive passions, for the expectation of the resurrection, who through forty daies, &c. Grant unto us also of thy goodness, to fight this good fight, to finish this course of this fast, &c. to break the heads of the invisable dragons, and to stand up victors over sin, and to arrive to adore the Holy Resurrection irreprovably — And again: O Lord our God, who hast brought us to these very venerable daies, &c.

Historian *Aurelius Cassiodorus* l. 9. c. 38. *Histor. Tripartit.* writeth thus: *Ad Hebraeos idem Apostolus dicit, mutato enim sacerdotio necessario legis mutatio fuit; non igitur Apostoli, nec Evangelia accedentibus ad praedicationem jugum servitutis imposuerunt: sed festivitatem Paschae, & alias celebrationes [cum primis Christi Passionis, ut mox sequitur] honorandas esse dixerunt. Quapropter quum diligunt homines hujusmodi celebrationes [ab Apostolis dictas Honorandas] quod in eis à laboribus requiescant, singuli per provincias, sicuti voluerunt [viz. pro modo] memoriam salutaris Passionis antiquitus ex quadam consuetudine celebrabant.* “The same Apostle saith unto the Hebrews; the Priesthood being chang’d, there was necessarily also a change of the Law. Neither the Apostles therefore, nor the Gospels impos’d any yoke of servitude upon those that came to their preaching; But they (to wit the Apostles) said that the Feast of Easter and other solemnities [amongst which other the Passion of Christ is with the first, as followes here also] are to be honoured. Wherefore whereas men love such solemnities [viz. bid by the Apostles to be honour’d of men] because in those they have rest from their daily labours: Those of each countrey through their severall Provinces celebrated as they would [viz. for the manner] from a certain custome, viz. of each countrey] the memory of the salutary Passion from the Ancient times. Now this same *Cassiodore* doth declare (l. 1. c. 10,) that this celebrity of the Passion of Christ (celebrated ever with fasting) with its *ἑσπερινὴ ἡμέρα*, its conterminous preceding daies, was in ancient times called *Quadragesima*, and observed by the most holy Bishops, even such

such as wrought miracles; for he tels us there of holy *Spiridion*, who was one of the most eminent of those Bishops, who made a representation as it were of the Apostolical company in the first General Council of *Nice*: *Εἰκόνα χορείας Ἀποστολικῆς διέπρεπον* ὃ ἐν τοῖς ἐπισκόποις Παφνέτις τε καὶ Σπυρίδων ὁ ἐκ Κύπρου. “Among those Bishops there chiefly “did excel *Paphnutius* and *Spiridion*. This *Spiridion* Bishop of *Trimithous* a City of *Cyprus*, a holy man, & worker of miracles, all which *Socrates* witnesseth (l. i. c. 5. & 8.) But of them *Cassiodorus* thus recordeth, *Qualis autem [Spiridion] circa peregrinorum susceptionem fuerit, hinc apparet: Instante jam Quadragesima, quidam ex itinere venit ad eum, quibus diebus consueverat cum suis continuare jejunia, & die certo comedere, medios dies sine cibo consistens, videns itaque peregrinum valde defectum: perge, inquit suæ filia, Lava peregrini pedes, & cibos appone. Cumque virgo dixisset, nec panem esse, nec albita, quarum rerum solebant nonnihil habere reconditum propter jejunium, orans primum veniam, quam petens, filia suæ jussit ut porcinas carnes, quas domi salitas habebat, coqueret, &c.* “What manner of man this *Spiridion* was, as to the “entertaining of strangers, appears herehence: when “now *Lent* was instant, there came to him a certain “stranger weary from his journey on those daies, “upon which he with his had been wont to continue their “fasts, and to eat after certain daies only, passing the “daies betwixt without food: he then seeing the “stranger much spent with his travel, he saith to “his daughter, Go and wash the strangers feet, and “set victuals upon the board; and when the virgin “replied, that there was neither bread, nor barley “flower in the house: of which yet they were wont

“to

"to have some in store, as provision for the  
 "fast; he first praying pardon, bad his daughter  
 "boyle some Hogs-flesh, which they had in the  
 "house salted, &c."

My fourth witness of this age shall be *Dorotheus Archimandrita* (not he whose age is much elder, but his pretended works much more uncertain) *Dorotheus* 15. ΟΙ ἍΓΙΟΙ ἈΠΟΣΤΟΛΟΙ ἔΒΟΥΛΕΥΣΑΝΤΟ πρὸς βοήθειαν καὶ ἐνεργείαν τῇ ψυχῶν ἡμῶν, καὶ τὸτο μεζόνως καὶ ὑψηλοτέρως ἡμῖν παρὰδόναι, αὐτὰς τὰς ἡμέρας τῆς ζωῆς ἡμῶν ἀποδεκατῶσαι, καὶ οἶνει ἀφιερῶσαι τῷ Θεῷ, ἵνα ἔτως καὶ ἐυλογῶμεθα ἐν τοῖς ἔργοις ἡμῶν, καὶ ἐξιλεσθῶμεθα καθ' ἑκάστον ἔτος τὰς ἀμαρτίας ὅλε τὸ ἐνιαυτῇ, ΚΑΙ ΨΗΦΙΣΑΝΤΕΣ ἨΓΙΑΣΑΝ ἩΜΙΝ ἀπὸ τῇ τελαχοσίῳ ἐξήκοντα πέντε ἡμερῶν τῷ ἐνιαυτῷ, ταύτας ἐπὶ ἐξδομάδας. Ἀλλὰ οἱ πατέρες τῷ χρόνῳ συνείδον προσηθῆναι αὐτοῖς, καὶ ἄλλην μίαν ἐξδομάδα, ἅμα μὲν διὰ τὸ περιγυμνάζειν καὶ οἷον προμαλίζεσθαι τὰς μέλλουσας εἰσελθεῖν εἰς τὸν κόπον τῇ νηστειῶν, ἅμα δὲ καὶ τιμῶντες τὰς νηστίας τῷ ἀριθμῷ τῆς ἀγίας τεσσαρεσκοῆς· ἦν ἐνήσειυσεν ὁ Κύριος ἡμῶν· αἱ γὰρ ὅκτω ἐξδομάδες, ὑφαιρμένων τῇ σαββάτων καὶ τῇ κυριακῶν, τεσσαρεσκόσια ἡμέραι γίνονται, τις μωμένης καθ' ἑαυτὴν τῆς νηστίας τῷ ἀγίῃ σαββάτῳ, διὰ τὸ εἶναι αὐτὴν ἱερωτάτην καὶ μόνην νηστειάν, ἀπὸ πάντων τῇ σαββάτων τῷ ἐνιαυτῷ· αἱ δὲ ἐπὶ ἐξδομάδες, χωρὶς τῇ σαββάτων, καὶ τῇ κυριακῶν, γίνονται τελαχόσια πέντε ἡμέραι· λοιπὸν προσηθῆναι τῷ σαββάτῳ τῷ μεγάλῳ, καὶ τῷ ἡμισίῳ τῆς λαμπρᾶς καὶ φωτοποιᾶς νυχτὸς, τελαχόσια ἐξ ἡμισυ ἡμέραι εἰσὶν· ὅπερ ἐστὶ τὸ δέκαλον τῇ τελαχοσίῳ ἐξήκοντα πέντε ἡμερῶν τῷ ἐνιαυτῷ, μὴ πολλὰς

πολλῆς ἀκρεβείας. Τῶν γὰρ τετρακοσίων τὸ δέκα-  
τὸν ἐστὶ τετρακοσία καὶ ἡμῖν ἐξήκοντα τὸ δέκατον ἢ 5'  
καὶ ἡμῖν πέντε τὸ ἡμῖν. ἰδὲ τετρακοσία ἐξ ἡμῖν ἡμέ-  
ραι, καθὼς εἶπομεν. Ἐνταῦθα ἐστὶν ἡ δεκάτια, Ὡς  
ἌΝ' ΕἶΠῃ ΤΙΣ, παντὸς τῆ ἐνιαυτοῦ, ἣν ἡγίασαν  
ἡμῖν εἰς μετάνοιαν οἱ ἅγιοι Ἀπόστολοι, καθάρσιον  
ἔσαν ἡμῖν ἁμαρτιῶν, ὡς εἶπον, παντὸς τῆ ἐνιαυ-  
τοῦ — ἸΔΟΥ ἘΔΩΚΕΝ Ὁ ΘΕΟΣ ΤΑΣ Ἀ-  
ΓΙΑΣ ἩΜΕΡΑΣ ΤΑΥΤΑΣ, ἵνα ἐὰν σπευδᾷς  
τις μὴ νύκτωρ καὶ ταπεινωρροσύνης φροντισαὶ ἐαυτοῦ,  
καὶ μετανῶσαι ἐν αὐταῖς, καθαρθῇ ἀπὸ ἡμῖν ἁμαρ-  
τιῶν ἕως τῆ ἐνιαυτοῦ, καὶ λοιπὸν ἀναπνύεται ἡ ψυ-  
χὴ αὐτοῦ ἀπὸ βάρους, ὥτως καθαρῶς περισέρχεται  
τῇ ἀγίᾳ ἡμέρᾳ τῆς ἀναστάσεως, καὶ μεταλαμβάνει  
ἀκατακλείας τῆ ἀγίας μυστηρίου, νέος ἀνθρωπὸς  
γενόμενος διὰ τῆς μετανοίας τῆ ἀγίας νηστειῶν  
τέττω, καὶ μὲν μὴ χρεὼς καὶ ὑπερβολῆς πνευ-  
ματικῆς ἐορτάζων σὺν Θεῷ πᾶσαν τὴν ἀγίαν  
πεντηκοστήν. "THE HOLY APOSTLES for our  
"Ghostly help, and the benefit of our souls, HAVE  
"CONSULTED TO DELIVER DOWN  
"UNTO US this in special manner, and very  
"signally, that we should render, as it were, the  
"tithes of our life [or time] these same daies [viz.  
"of Lent] and to consecrate them unto God, that  
"so we may be both blest'd in our works, and may  
"year by year obtain merciful pardon for our sins  
"of the whole year [passed:] and they (the Apo-  
"stles) by their common suffrage sanctifi'd or set  
"apart for us from the 365. daies of the year these  
"7. weeks of fastings: [the same number we heard  
"from Philo the Jew, observed by the Religious  
"of Egypt under S. Mark] for so have they set a  
"part 7. weeks. Yea the ancient Fathers have  
"added



“added to them one other week also both to fit us  
 “before hand, and to exercise us when about to  
 “enter into the labour of the following fasts; and  
 “also that they might make up the honourable  
 “number of a holy 40. daies fast; which our Lord  
 “did fast. For ~~8~~ weeks, if you subtract from  
 “them the Lords daies and the Saturdaies (that one  
 “only the vigil of Easter-day excepted, which alone  
 “of all the Saturdaies in the year, is kept as a most  
 “sacred and honourable fast) make up 40. daies.  
 “But 7. weeks without the Lords daies and the Sa-  
 “turdaies are 35. daies. To which if you add  
 “that Saturday, which is the holy Vigil of Easter,  
 “and also the half of that illustrious and enligh-  
 “tened night, [as S. Cyril also directed the Lent-fast  
 “not to be ended before the βαδεια ἐσπερα, be-  
 “fore it be far in the night] the sum will be 36.  
 “daies and an half; which accurately is the tenth  
 “or tithe of the 365. daies of the year, &c. This  
 “is that tenth or tithe, as we may so say, of the  
 “whole year, **WHICH THE APOSTLES**  
 “**HAVE SANCTIFIED OR SET APART** for  
 “our repentance as a time of our purifying from  
 “our sins of the whole year — **BEHOLD GOD**  
 “**HATH GIVEN TO US THESE HOLY**  
 “**DAIES**, that if any one with diligence and so-  
 “briety and humiliation be careful therein to re-  
 “pent, he may be purg’d from his sins of the whole  
 “year, and his soul eased from their burden, and  
 “so may come pure to the Holy-day of the Resur-  
 “rection; and being become a new man through  
 “the repentance of these holy Fasts, he may par-  
 “take of the holy mysteries not to condemnation  
 “[but to life;] and may keep the feast of the  
 “holy



“ holy 50. daies throughout, religiously towards  
“ God, with spiritual joy and gladness.

The *fifth* Authority of this age, shall be that of the Fathers of the Provincial Council of *Agatha*, Canon the 12. *Placuit etiam ut omnes Ecclesie Filii (exceptis diebus Dominicis) in Quadragesima, etiam die sabbati, sacerdotali ordinatione, & distictionis comminatione jejurent.* “It is also decreed, that all “ the sons or children of the Church do fast in the “ Lent, all except the Lords-daies, under commi- “ nation of severity by this our Sacerdotal Decree, “ even on the Saturdaies also. Where that which they added of their own sacerdotal ordaining, was the sanction of severe penalty, and the taking in the Saturdaies to the Fast, probably against their former custome, in compliance with their neighbour, greater Church of *Rome*; as the Council of *Eliberis* in *Spain* had done before them, Canon the 26.

The *sixth* and last Authority of this Age, is that of *Concilium Braccarense primum Can. 16. Si quis quinta feria paschali, quæ est Cæna Domini, horâ legitimâ post nonam jejunus, &c.* “ If any one on “ the 5<sup>th</sup> day of the Great week before Easter, “ which is called *Cæna Domini*, [for that the Lord on “ that day did institute the holy Eucharist] shall “ not continue his fast unto the legitimate hour, “ viz. celebrating the holy Eucharist fasting after “ 3. a clock in the afternoon, but shall keep the solemnity of that day *secundum sectam Priscilliani*, “ according to the Sect of the Priscillianists, &c. “ let him be Anathema. Where their great severity of an Anathema, and their recounting the violatours of that day of the Paschal Fast, as sym-

M

bolizing

bolizing with Heresie and Hereticks, seems to charge such as sided against the Paschal Fast, as *Epiphanius* had before charged the *Aerians* for the same cause (Heresie the 75<sup>th</sup>.) with *Ἀπιστία*, or *unbelief*.

In the sixth Century after the death of S. JOHN, I first produce the witness of ISIDORE Bishop of Sevil in Spain l. 6. *Originum* c. 19. *Observatio Quadragesima, quæ in universo orbe INSTITUTIONE APOSTOLICA observatur circa consinium Dominica Passionis*. "The observation of Lent which is in the "whole world observ'd BY INSTITUTION APOSTOLICAL about the times of the solemnity "of the Passion of the Lord [*viz.* the time of the Bridegrooms taking away.] The same Author in his Comments on Exodus 39. *Quid autem sibi velit, quod Moses 40. diebus jejunaverit? — Quadragesenario enim numero & Moses, & Elias, & ipse Dominus jejunaverunt. PRÆCIPITUR ENIM NOBIS ex lege & prophetis, ET EX IPSO EVANGELIO, quod testimonium habet à lege & prophetis, unde etiam in monte inter utramque personam medius salvator effulsit, &c.* "Now what may it mean, that *Moses* "fasted 40. daies? — That number of daies "both *Moses* and *Elias*, and the Lord himself, did "fast; for also it is commanded unto us from the "Law, and the Prophets, and FROM THE GO- "SPEL IT SELF, which receiveth witness from "the Law and the Prophets. Whence also on the "Mount 'twixt those two persons, our Saviour shined forth in the midst. The same he declareth more at large l. 1. *de offic. Eccles.* c. 36. *Jejuniorum tempora secundum Scripturas sacras quatuor sunt, in quibus per abstinentiam & lamentum penitentia, Dominus*

minus supplicandus est, & licet omnibus diebus orare & abstinere conveniat, his tamen temporibus amplius jejuniis & penitentiae inservire oportet, **PRIMUM JEJUNIUM QUADRAGESIMÆ** EST, quod à veteribus libris capit, ex jejuniis Moysis, & Elia, **ET EX EVANGELIO**, quia totidem diebus Dominus jejunavit, monstrans Evangelium non dissentire à Lege & Prophetis. — In quâ quidem parte anni congruentius observatio Quadragesimæ constitueretur, nisi confini atque contiguâ Dominicæ Passionis? “There are four  
 “times of fastings, according to the holy Scri-  
 “ptures, in which we must make our supplications  
 “unto the Lord, with abstinence and the wailing of  
 “penance; and though it be meet that we should  
 “at all times pray and abstain, yet must we at these  
 “times especially attend on fastings and penance.  
 “The first or chief is the Fast of Lent, which had  
 “beginning in the Books of the Old Testament,  
 “from the fasts of Moses and Elias, and **FROM**  
 “**OUT OF THE GOSPEL ALSO**, for that so  
 “many daies the Lord did fast, shewing that the  
 “Gospel did not disagree with the Law and the  
 “Prophets — In what part then of the year should  
 “the observation of Lent be more congruously  
 “plac’d, then on that time of the year, which is  
 “near and contiguous unto the Lords Passion? The same Iſidore in the 6. Book of Derivations  
 chap. 19. *Temporum autem, quæ legalibus ac Prophe-*  
*tis institutionibus terminatis statuta sunt, ut jejuni-*  
*um 4<sup>ti</sup>, 5<sup>ti</sup>, 7<sup>ti</sup>, & 10<sup>i</sup> mensis: vel sicut in Evangelio*  
*dies illi, in quibus ablati sunt sponsus.* “Of the times  
 “which were appointed by Institutions Legal and  
 “Prophetical, which now are ceased, were those,  
 “the fasts of the 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, and 10<sup>th</sup> moneth:

“or such as are in the Gospel, those daies in which  
 “the Bridegroom was taken away. Which Bride-  
 groom being the Lord, and his taking away, his  
 Death and Passion, this our Author hath oft enough  
 told us what is that Fast, which belongs thereto.  
 Lastly therefore the same *Isidore l. 1. de offic. Ec-  
 cles. c. 43. Hac & alia multa sunt, quæ in Ecclesiis  
 Christi geruntur, ex quibus tamen quædam sunt, quæ  
 in Scripturis Canonicis commendantur, quædam non qui-  
 dem scripta, sed tamen tradita custodiuntur. Sed illa  
 quidem quæ toto terrarum orbe ferantur, vel ab ipsis  
 Apostolis, vel ab autoritate principali Conciliorum In-  
 stituta intelliguntur, SICUT DOMINI PASSIO ET  
 RESURRECTIO & Ascensio in cælum, & adventus  
 Spiritus Sancti, quæ revoluta die anni ob memoriam  
 celebrantur.* “These and many other things there  
 “are, which are observ’d in the Churches of  
 “Christ; whereof yet some are those, which are  
 “recommended in the Canonical Scriptures, and  
 “some, which are observ’d not being written, but  
 “yet delivered by Tradition. Howbeit those things  
 “truly, which are observ’d in the whole world,  
 “are understood to have been instituted either by  
 “the Apostles themselves, or from that (next) chief  
 “authority of Councils, as are the celebrated an-  
 “niversary memorials of the Lords Passion, and  
 “Resurrection, and his Ascension into Heaven, and  
 “of the coming of the holy Ghost. Upon the like  
 words whereto in *S. Augustine*, I have noted before,  
 that these solemnities are (in the Catholick Church,  
 the city of our Solemnities, *Isa. 33. v. 20.*) found  
 before any Institution for them in any General  
 Council: and therefore according to *S. Augustine*  
 and *Isidore*, no other beginning of them is to be  
 looked

looked for, as neither can any be found, but from the Apostles.

The second witness of this sixth Age shall be S. GREGORY the GREAT Homil. 16. in Evangel. *Quadragesima tempus inchoamus, &c.* Cur ergo in abstinentiâ Quadragenarius numerus custoditur, nisi quia virtus Decalogi per libros 4. Sancti Evangelii impletur? — Quia Decalogi mandata perscrutimur, cum profecto 4. libros sancti Evangelii custodimus. — Præcepta autem Dominica per Decalogum sunt accepta. Quia ergo per carnis desideria, decalogi mandata contempnimus, dignum est ut eandem carnem quaterdecies affligamus. A presenti etenim die usque ad Paschalis solennitatis gaudia sex hebdomadae veniunt. — Ut qui nobismet ipsis per acceptum annum viximus, Auctori nostro nos in ejus decimis per abstinentiam mortificemus. Unde fratres charissimi, sicut offerre in lege jubemini decimas rerum, ita ei offerre contendite & decimas dierum. Unusquisque in quantum virtus suppetit, carnem maceret, ejusque desideria affligat, concupiscentias turpes interficiat. “We begin the time of Lent, &c. “Now why is the number of forty observ’d, [in “this fast] but because the force of the Decalogue “[or ten words] is fulfilled by the 4. Books of the “holy Gospel? — Because we then perform the “commandments of the Decalogue, when indeed “we keep the 4. Books of the holy Gospel. The “commands of the Lord are by the Decalogue receiv’d; because therefore we have contemn’d the “commands of the Decalogue through the desires “of the flesh, it is meet that we afflict the same “flesh by 40 times. — For from this present day “unto the joyes of the Paschal solemnity there are “6. weeks coming. — That we who through the  
“year



“year passed have lived [too much] to our selves,  
 “should mortifie our selves to our Creator, in the  
 “tenth of the year through abstinence. Whence  
 “most dear Brethren, as ye are bid by the Law to  
 “offer the tenths of your substance; so contend to  
 “offer to him also the tenths of your daies. Let ev-  
 “ry one as much as his strength serves, macerate his  
 “flesh, afflict his appetites, and slay his filthy lusts,

A third Record of this Age may be the 4<sup>th</sup>  
 COUNCEL of TOLED<sup>O</sup> c. the 6, 7, & 10. *Com-  
 pèrimus quòd per nonnullas Ecclesias in die sextæ ferie  
 Passionis Domini, clausis Basilicarum foribus, nec ce-  
 lebretrur officium, nec Passio Domini populis prædicetur,  
 dum idem salvator noster Apostolis suis præcepit dicens:  
 Passionem & mortem & resurrectionem meam omnibus  
 prædicare; ideoque oportet eodem die mysterium Crucis,  
 quod ipse Dominus cunctis annunciandum voluit, præ-  
 dicari, atque Indulgentiam criminum clarâ voce omnem  
 populum postulare, ut pœnitentiæ compunctione mundati,  
 Venerabilem diem Dominica Resurrectionis, remissis In-  
 quitatibus suscipere mereamur; corporisque ejus & san-  
 guinis sacramentum mundi à peccato sumamus. Qui-  
 dam in die ejusdem passionis Dominica ab horâ nonâ je-  
 junium solvunt, convivis adhibentur; & dum sol ipse  
 eadem die tenebris palliatus lumen subduxerit, ipsæque  
 elementa turbata, mœsticiam totius mundi ostenderent,  
 illi jejunium tanti diei polluant, epulisque inserviunt.  
 Et quia totum eundem diem Universalis Ecclesia propter  
 Passionem Domini in mœrore & abstinentiâ peragit,  
 quicunque in eo jejunium præter parvulos, senes, & lan-  
 guidos, ante peractas Indulgentiæ preces solverit, à Pas-  
 chali gaudio depellatur, nec in eo Sacramentum Corporis  
 & sanguinis Domini percipiat, qui diem Passionis ejus  
 per abstinentiam non honorat. In omnibus prædictis  
 Qua-*



*Quadragesimæ diebus — opus est fletibus ac jejuniis Insistere, corpus cilicio & cinere induere, animum mæroribus desiccare, gaudium in tristitiam vertere; quousq; veniat tempus Resurrectionis Christi, quando oporteat jam Allelujah in lætitiâ canere, & mærorem in gaudium commutare: Hoc enim Ecclesiæ Universalis consensus in cunctis terrarum partibus roboravit.* “We  
 “have understood, that in certain Churches on the  
 “6<sup>th</sup> day of the week before Easter, the day of the  
 “Passion of the Lord, the Church-doors are shut  
 “up, and no office celebrated, nor the Passion of  
 “the Lord preach’d unto the people; although the  
 “same our Saviour commanded his Apostles to  
 “preach his Passion, Death, and Resurrection unto  
 “all people; and therefore the mystery of his  
 “Cross, which the Lord would have shewn forth  
 “unto all men, ought on that day to be preached:  
 “and all the people ought earnestly to ask [of God]  
 “the pardon of their sins, that being cleansed  
 “through the compunction of repentance they may  
 “attain to receive the venerable day of the Lords  
 “Resurrection, having their sins remitted; and be-  
 “ing clean from sin, may receive the Sacrament of  
 “his Body and Bloud. Some on the same day  
 “of the Passion of the Lord break off their fasts  
 “at 3. a clock in the Afternoon, and betake  
 “themselves to entertainments, (or banquets) and  
 “while the sun it self on that day being hid, with-  
 “drew its light, and the Elements being troubled,  
 “shewed forth the sadness of the whole world;  
 “they prophane the fasts of so great a day, and  
 “serve themselves with feasting. Forasmuch then,  
 “as the universal Church keeps that whole day in  
 “sadness and abstinence for the Passion of the  
 “Lord;

“Lord ; whosoever on that day, except little children, old men, and the sick, shall break the fast before the supplications for pardon are finished, let him be debarr’d from the Paschal joy, and not receive therein the Sacrament of the body and blood of the Lord ; who did not honour the day of his Passion with fasting. — On all the foresaid daies of Lent it is behooveful, that we should give our selves unto weeping and fasting, and cover our body with sackcloth, and ashes, and cast down our soul with sorrow, until the time of Christs Resurrection be come, when first, we must sing Hallelujah with joy, and change our sadness into rejoicing ; for that the consent of the Universal Church hath strengthened this observance. [He saith only : strengthened by the consent of the universal Church ; which doth not denote the first beginning.]

The fourth Record of this Age, is the 8<sup>th</sup> COUNCEL of TOLEDO, held 20. years after that former ; chap. the 9<sup>th</sup>, *Detesta est Ingluvies horrenda voracium [quorundam] quæ dum freno parsimonie non astringitur, RELIGIONI CONTRAIRE MONSTRËTUR ; Dicente enim Scripturâ, Qui spernit minima, paulatim decedit. Illi tantâ edacitatis improbitate grassantur, ut COELESTIA ET PÆNE SUMMA contemnere videantur, etenim cum Quadragesimæ dies anni totius decimæ depurentur, &c. — Illi verò quos aut ætas incurvat, aut languor extenuat, aut necessitas ardeat, &c.* “A horrid gluttony of certain greedy persons is detected, which while it suffers it self not to be held in by the bridle of parsimony, is CONVING’D TO BE OPPOSITE TO RELIGION. For the Scripture saying, *He that despiseth*

“despifeth little things shall fall by little and little; these  
 “men by their fोगreat improbity of gluttony, make  
 “fuch outrage, that they feem to contemn things  
 “Heavenly and almoft of chief concernment.  
 “For whereas the daies of Lent are recounted the  
 “tenth part of the whole year, &c. — But as for  
 “fuch other whom either age doth bow, or fick-  
 “nefs consumes, or neceffity freightens [ fuch the  
 Councel excufes.]

A fifth and laft Witnefs of this Century is JOAN-  
 NES MOSCHUS IN PRATO SPIRITUALI c. 79.

Ἐχων ὁ Πισικὸν κοινωνῶντα τῇ ἁγίᾳ καθολικῇ καὶ  
 ἀποστολικῇ ἐκκλησίᾳ. ἔτος δὲ Πισικὸς καὶ τὸ ἔθνος  
 τῆς χώρας ἔλαβεν κοινωνίαν τῇ ἁγίᾳ πέμπτῃ—συ-  
 νέβη δὲ καὶ τὸ ἅγιον πᾶσα τῇ Πισικὸν καὶ τῇ ἐξ.  
 “He had [a fervant] named *Pisticus*, which did  
 “communicate with the holy Catholick and A-  
 “postolick Church; this *Pisticus* received the Com-  
 “munion, (as the custome of the countrey was to  
 “receive) on that 5<sup>th</sup> day of the week, which is  
 “called the holy Fifth, [viz the Thursday of the  
 “holy week, for so it seems in the language of the  
 “Catholick and Apostolick Church it was then  
 “call’d and held holy] Now it came to pass after  
 “the holy Easter, that *Pisticus*, &c.

In the seventh Century, (which is the last I shall  
 now travel through) VENERABLE BEDE our  
 Countrey-man offers himself the first Witnefs, in  
 his *Homilia Estivalis* on *Dominica Exaudi*; *Sicut*  
*enim imminentibus solenniis Paschalibus Quadragesimam*  
*jejuniorum observantiâ celebravimus, sic eisdem per-*  
*actis quinquagesimam non sine certâ causâ mysterii, fe-*  
*stâ devotione agimus*—— *Utramque sanè hanc solen-*  
*nitatem, scilicet & Quadragesima, & Quinquagesima,*

NON QUORUM LIBET HOMINUM, SED IPSI-  
 US DOMINI AC SALVATORIS NOSTRI,  
 patriam nobis sanxit autoritas. "As in the approach-  
 ing of the Paschal solemnities, we celebrated a  
 "Lent with the observance of Fastings, so those  
 "being finished, we observe a 50. daies solemnity  
 "with Festival devotion, not without a ground of  
 "a certain mystery therein. — Indeed both these  
 "solemnities, viz. the *Quadragesima* and *Quingua-*  
 "*gesima* [the 40. daies of Lent, and the 50. daies  
 "following] NOT THE AUTHORITY OF A-  
 "NY MAN, BUT OF THE LORD HIMSELF  
 "OUR SAVIOUR, hath established for us to ob-  
 "serve in this our countrey [or city of God, the  
 Catholic Church.] The same Venerable Bede in  
 his Comment on *Matt.* the 4<sup>th</sup>, and again in his  
 first Homily of Lent, layes down the same pos-  
 sition here ensuing, and the same also with S. *Aug-*  
*ustine* and *Isidore* foregoing, viz. the words of Bede  
 also are these: *Quadragesima jejuniorum habet auto-*  
*ritatem — & ex Evangelio. — In quâ autem parte*  
*anni congruentius observatio Quadragesime constitue-*  
*retur, nisi consini atque contiguâ Dominicæ passionis?*  
 "The Fasts of Lent have their authority — also  
 "from the Gospel — In what part therefore of the  
 "year more agreeably might the observation of  
 "Lent be ordain'd, then on that, which is bordering  
 "upon, and contiguous unto the Passion of the  
 "Lord? And on *Dominica Exaudi: Dominus præ-*  
*dixit, quia discipuli, ipso secum conversante, jejunare*  
*non possent, ablato autem eo jejunarent — ait illis;*  
*Veniet autem dies, cum auferetur ab eis sponsus, & tunc*  
*jejunabunt — Constat profectò, quia post ablationem*  
*ejus spontaneis sese subdidere jejuniis.* "The Lord  
 "foretold

“foretold, that his Disciples, whilest he was con-  
 “versant with them, could not fast; but should,  
 “when he should be taken from them.—*The daies will*  
 “*come, when the Bridegroom shall be taken from them,*  
 “*and then shall they fast*— It is evident indeed, that  
 “after his taking from them, they submitted them-  
 “selves to willing fastings. This I here alledge;  
 because *Bede* makes this practise of the Apostles the  
 exemplification of some of the Churches following  
 set, annual-fasts. In his Homily upon the Tuesday  
 after Palm-sunday, he thus speaks of the Parasceue,  
 which we call Good-Friday: *Cum accepisset acetum*  
 [*Dominus,*] *dixit; Consummatum est: hoc est, sexta diei,*  
*quod pro mundi refectiōe suscepit, jam totum est opus*  
*expletum; sabbato autem in sepulchro requiescens, re-*  
*surrectionis, quæ octava ventura erat, expectabat adven-*  
*tum.* “When the Lord had received (on this 6<sup>th</sup>  
 day of the week before Easter) the vinegar, he said,  
 “*It is finished*: that is, the whole work of the 6<sup>th</sup>  
 “day, which I have undertaken for the new crea-  
 “tion of the world, is now consummated. [Even  
 as it appears in *Genes.* the 1. that on the same 6<sup>th</sup>  
 day of the week, wherein God made man at the  
 first, he finished all his works] “And on the Sab-  
 “bath he rested in the grave, waiting for the com-  
 “ing of his Resurrection which was to be the 8<sup>th</sup>  
 “day. An *evidenter præceptum*, in the new Testa-  
 ment we do not find for the 6<sup>th</sup> or for the 8<sup>th</sup> daies  
 oblation; But the Church hath so interpreted for  
 the one, these words of my Text, *when the Bridegroom*  
*shall be taken from them, then shall they fast* (a); And  
 for the other, the 8<sup>th</sup> (or Lords day) that of 118.  
*Psalms, This is the day which the Lord hath made* (b):  
 and that of *Apoc.* 1. 10. I may conclude the witness

(a) The Church  
 in *Tertullian* l. d.  
*jejunii*: see a-  
 bove p. 28. &  
*Epiphanius* ha-  
 ref. 75. see a-  
 bove p. 48.

(b) *S. Athana-*  
*sius* l. d. *sabbat.*  
 & *circumcisione,*  
*δια τῆτο ἐν ᾧ*  
*ἡμεῖς ἐκρίσθη*  
*ἀνακαινίσας,*  
*ἡμεῖς ἐν τίνῃ*  
*τῇ ἀνακαινί-*  
*σει, ἢν δια τῆ*  
*ψαλμῆς ᾠσα-*  
*μεθα ὡς ἔστιν*  
*τὸ πνεῦμα.*  
 “*Αὕτη ἡμέρα ἣν*  
*ἐποίησεν ὁ Κύ-*  
*ριος.*



of Bede, with what he concluded this Fast, (*Hom. in Dominica Palmarum.*) *Ecce jejunium Quadragesimale, Domino auxiliante, jam plurimâ ex parte complevimus. Testis est unicuique conscientia sua: quia quanto districtius se sanctis his diebus Domino mancipasse meminit, tanto amplius gaudens, sanctum Dominica Resurrectionis tempus expectat — Quicumque ergo, fratres dilectissimi, continentie armis accincti ab initio jam Quadragesima cum tentatore superbo certare cœperunt, videant cautè ne cœpta deserant, priusquam hoste prostrato, ministeriis donentur Angelicis.* “Behold we have  
 “now through the help of God, finished for the  
 “most part this Fast of Lent; every mans consci-  
 “ence bears him witness, that by how much more  
 “strictly he remembers that he hath humbled him-  
 “self before the Lord, on these Holy Daies, with so  
 “much the more joy he expects the holy time of  
 “the Lords Resurrection — Whosoever therefore  
 “of you, my most beloved Brethren, have now, from  
 “the beginning of Lent, being fortify’d with the ar-  
 “mour of abstinence, encountred the proud tempter,  
 “let them now take good heed, that they forsake not  
 “what they have enterpris’d, till having vanquish’t  
 “the enemy, Angels come and minister unto them :  
 [alluding to that ministry unto Christ, *Mat. 4. 11.*]

Our second Author in this Age is *THEODULPHUS* Bishop of Orleans (part afterwards of the Council of *Franckford*;) in his Epistle to the Priests, n. 37. *Ipsa autem Quadragesima cum summa observatione custodiri debet, ut jejunium in eâ, præter dies Dominicos, qui Abstinentiæ substracti sunt, nullatenus resolvatur — Nulla in his occasio sit resolvendi jejunii, quia alio tempore solet jejunium charitatis causâ dissolvi; isto verò nullatenus debet. Quia in alio jejunare in voluntate & arbitrio*



arbitrio cujuslibet positum est: in HOC VERO NON JEJUNARE, PRÆCEPTUM DEI TRANSCENDERE EST; & in alio tempore, jejunare præmium abstinenti acquirere est: in hoc vero præter infirmos ac parvulos quisquis non jejunaverit, penam sibi acquirat; *QUIA EOSDEM DIES DOMINUS* & per *Mosen*, & per *Eliam*, ET PER SEMETIPSUM, sacro jejunio consecravit. “The Lent-fast it self ought to be kept with all observance, that therein except the Lords daies, which are subtracted from fastings, the Fast be in no wise broken — Let no occasion be taken of violating this Fast, for that at other times our fast is wont to be dissolv’d upon occasion of charity, (a) but in Lent it ought not so to be wont. Because at other times to fast, is com. (a) Or kindness of reception.

mitted to every ones will and choice; but in this time not to fast, IS TO TRANSGRESS THE PRECEPT OF GOD. At other times to fast acquires a reward to him who so abstains; but at this time, who so fasts not, except little ones, or those which are infirm, doth procure unto himself punishment; because THE LORD both by *Moses*, and by *Elias*, AND BY HIMSELF hath consecrated those same daies to fasting. *Ibid.* Qui nullatenus jejunare credendi sunt, si ante manducaverint, antequam vespertinum celebretur officium. — Abstineas vero in his diebus omnium deliciarum esse debet. “Who so eateth before the evening office be celebrated, is not to be deemed to have fasted — In these daies we ought to abstain from all delights.

The third Witness of this Century, shall be *JOANNES DAMASCENUS*, lib. de Hæresibus, concerning the *Aerians* or *Eustachians*, *Aeriani ab Aërio Pontico*; fuit autem sacerdos, *Eustachii Episcopi* [*Arian*]

*riani] filius, — jejunium feriâ quartâ & sextâ ET 40 DIEBUS SERVARI, & pascha celebrari prohibet. Stata hæc damnat omnia — Quod si quis jejunium ferre velit, id ab eo certis statisque diebus servari negat oportere, sed quando volet. Negat enim se legi teneri, negat etiam quicquam inter Presbyterum & Episcopum interesse.* “The *Aerians* are so called from *Aerius Ponticus*; he was a Priest, the son of *Eustachius* [an “*Arrian* Bishop] who forbids the observance of “the fasts of the 4<sup>th</sup> and 6<sup>th</sup> daies of the week, “and that OF THE 40. DAIES, and the celebration of Easter. All these set fasts or feasts he “condemns — If so be any one will keep a fast, “he denies that that ought to be done by him on “any certain or set daies, but when he will. For “he denies that he is bound by a Law, [in that matter;] he denieth also that there is any difference “betwixt a Presbyter and a Bishop. Here he is enrolled in the black Catalogue of Hereticks (and Heresie is alwaies against somewhat Apostolical) who pertinaciously deny’d set Fast, and particularly this Fast of Lent. If any shall think this severity peculiar to this Age, and author of the Greek School beginning, let him consider beside what I have produc’d above from *Epiphanius* and *S. Augustine*, the catalogue of Hereticks made also by *Philastrius* Bishop of *Brixia* (about the year of Christ 380) *De Paschalis Festi hæresi. Afferentes 14<sup>a</sup> lunâ celebrandum esse Pascha, non sicut Ecclesia Catholica celebrat — Et cum hoc faciunt, diem non dominicum semper custodiunt Paschæ, non computantes horas & dies [dies viz. præcedentes] — Et ex hoc errore non cognoscunt diem Paschæ Domini nostri VERAM ET SALUTAREM, UNAM ORBI TERRARUM STA-*

STATUTAM, ET CONFIRMATAM A DOMINO. "He reckons certain Hereticks, who affirmed that Easter was to be celebrated, not as the "Catholick Church celebrates it — Not alwaies "observing the Easter on the Lords day, not com- "puting the hours and daies [*viz.* preceding Ea- "ster, which are the daies we speak of] — And "from this errour they are ignorant of the true and "salutary, only day of Easter, APPOINTED FOR "THE WHOLE WORLD, AND CONFIR- "MED OF THE LORD.

The fourth Record of this Age is the *MAGNUS CANON ANDREÆ ARCHIEPISCOPI CRETENSIS*; for which as the *Triodion* of the Greek Church doth witness, there was appointed a peculiar solemnity on the 5<sup>th</sup> day of the 5<sup>th</sup> week in Lent, the history whereof is this: *Andreas Hierosolymitanus*, who in the end of the foregoing Century was sent by *Theodore* Patriarch of *Jerusalem*, to assist in the 6<sup>th</sup> General Council, became afterwards in this Century the renowned Metropolitan of *Crete*, and compos'd a holy office, which in this Century he brought into the Greek Church, and it hath continued therein all Ages since, and had a peculiar day appointed for it, which they call'd the solemnity of the Great Canon, (ἑορτὴ τοῦ μεγάλου κανόνος) which they placed on the Thursday seven night before Easter (τῇ πέμπτῃ τῆς πέμπτης ἑβδομάδος τῆς τεσσαρακοστῆς) A compolure he had made (as the *Triodion* of the Greek Church to this day witnesseth) out of the histories of the whole old, and new Testaments, which consisted of the grounds, patterns, and encouragements of this Paschal Fast of Lent, partly to be read publickly, and partly to be sung

in their service, when now the Fast of Lent had continued almost 5. weeks, and drew toward the end, and yet the chief part of it remaining to be perform'd, viz. the *Parasceue* & *Sabbatum* of the 5<sup>th</sup> week, (which they called *Lazari preparatoria*, & *Sabbatum Lazari*) and the following Ἁγία καὶ μεγάλη εβδομάς, the great and holy week, called anciently by *Epiphanius* Ἑβδομάς τῆς πασχῶν, and more anciently by *Dionysius* the Patriarch of *Alexandria*, who late there Bishop in the year 248.

Εξ τῆς νηστειᾶν ἡμετέρας (ἐξίχως) the 6 principal daies of the Fasts. To encourage them therefore after so much perform'd, to what remain'd behind, he compos'd, and they have retain'd, and do read and sing, μέγαν κανόνα κατάνυξιν ἅπειρον ἔχοντα — τὸ πρὸς θεὸν ἀνατρέχειν ΔΙΑ' ΜΕΤΑΝΟΙΑΣ, ΔΙΑ' ΔΑΚΡΥΩΝ, καὶ ἐξομολογήσεως, καὶ τῆς ἀλλης δηλονότι ἐναρεσέσεως. — Ἐτάχθησαν ᾧ καὶ κατὰ τὴν παρεῖσαν ἡμέραν ψάλλεσθαι καὶ ἀναγινώσκειν δι' αἰτίαν τοιαύτην. ἐπειδὴ γὰρ πρὸς τὸ τέλος ἐγγίζει ἡ ἁγία τεσσαρακοστή, ἵνα μὴ οἱ ἄνθρωποι ῥάθυμοι γεγονότες, πρὸς τὰς πνευματικὰς ἀγῶνας ἀμελείησαν διατεθῶσι. — ὁ μὲν μέγιστος Ἀνδρέας, διὰ τὴν ἀλείψην, διὰ τῆς ἰσορείας τὸ μέγαλιν κανόνα, — γενναϊότερος τὸς κάμωνιαι παρασκευάζει, καὶ ἀνδρικῶς τοῖς ἔμπροσθεν ἐπεκτείνεσθαι. — Ἀρμόδιως ἐν ἄρχῃ καὶ προσκύνῳς ὁ μέγας ἑτοσ κανὼν, καὶ μεγάλην καλῆμιν κατάνυξιν, καὶ τῇ μεγάλῃ τῆς τεσσαρακοστῶν κατατέτακται, τῶν τὸν ἄριστον κανόνα καὶ μέγιστον, καὶ τὸν τῆς οἰκίας Μαρίας λόγον αὐτὸς πατὴρ ἡμῶν Ἀνδρέας πρῶτος εἰς τὴν Κωνσταντίνου κατόμικα. — Ψυχὴ πρὸς κατάνυξιν δικαίως ἐν ζήλωσιν, ἐξιλίωσαι Χριστὸν προσευχαῖς τε καὶ νηστειαῖς, καὶ ἀγνείᾳ, καὶ σεμνότητι. Χριστὸς σαρκί,

σαρκὶ προσομιλήσας — ὑπὲρ ἡμῶν σοι, ὦ ψυχὴ,  
 ἡ εἰκόνα περδεκνύων — Νηστεύσας δὲ Κυρίου ἡμέ-  
 ρας τεσσαράκοντα — ψυχὴ μὴ ἀθυμήσης ἀν σοι  
 προσέλλα ὁ ἐχθρὸς, προσευχαῖς τε καὶ νηστείας  
 ἐκποδῶν ἀποκρούῃτω σοι. — Καρδίαν μοι δάρι-  
 σον συντετριμμένην, πλωχεῖαν ἢ πνευματικὴν, ἵνα  
 ταῦτα σοι προσοίσω, ὡς δειλὴν θυσιαν, μόλις σώτερ.  
 “They read and sing this great Canon, containing  
 “infinite contrition, and excitation to flee unto  
 “God, by repentance, by tears, and confession, &c.  
 “And they were appointed on this 5<sup>th</sup> day of the  
 “5<sup>th</sup> week of Lent, to sing and to read this for  
 “these ends; For in as much as the holy Lent  
 “then draws towards end, that men should not  
 “become weary or negligent in the finishing of  
 “these spiritual combats, this very great Bishop of  
 “Crete) *Andrew*, as one that anoints or strengthens  
 “the Combatants, stirs up their generosity by the  
 “histories of this great Canon, that they may cou-  
 “ragiously run forward to the race before them.  
 “Agreeably therefore and fitly is this call’d the  
 “Great Canon, as containing great compunction,  
 “and appointed for the Great Fast of Lent. This  
 “best and greatest Canon, together with the ex-  
 “hortation of the holy *Mary of Egypt*; This our  
 “Father *Andrew*, first [soon after the year of the  
 “Lord 700.] brought into *Constantinople* — O my  
 “soul emulate thou zealously holy men in com-  
 “punction, propitiate Christ by Prayers & fastings,  
 “by purity, & holiness. Christ conversing on earth  
 “in our flesh hath left thee, O my soul, his pattern  
 “and example — The Lord [it is] who fasted  
 “40 daies, — O my soul, be not discouraged, if the  
 “enemy assault thee, repell him far from thee



“by prayers and fastings. — Give thou unto me,  
 “O thou my only Saviour, a heart contrite, and po-  
 “verty of spirit, that I may have these to offer un-  
 “to thee, as an acceptable sacrifice. Thus far the  
*Triodiam* from that *Andrew* Bishop of *Crete*.

Thus have we passed through the seven first Centuries after the death of *S. John* (the last of those children of the Bride-chamber) all the Ages not only of the truly called General Councils, but of any, that any Church in the world ever pretended to be such, (except the Church of *Rome* only, which hath more then doubled the number to her self.) so that if this Paschal Fast had so generally pass'd in all ages, as derived from the Apostles, and had not truly been so derived; some one of the General Councils at least (in stead of their supposing and strengthening that hypothesis) had noted the Imposture and false witness, so openly concerning Apostolick Tradition, of which the Church Universal is the Keeper, and perpetual Pillar.

I shall not trouble my self and you, to give you the testimonies of the succeeding ages; because of their redundant number, and because they are confessed on all parts, and will not be required by any adversary, and also are removed farther from the

(a) Such as are the Testimonies of *Rabanus*

*Maurus*, Arch-  
 bishop of *Meitz*  
 about the year  
 847. l. 2. de In-

*stitutione Clericorum* c. 18. *Observatio Quadragesima, que in Universo orbe INSTITUTIONE APOSTOLICA servatur, circa confinia Dominica Passionis* The observation of Lent, which is kept in all the world from Institution Apostolical, about the times near unto the Passion of our Lord, [the time of the Bridegrooms taking away.]

And *Theodorus Studites*, Anno 826. *Sermon. Chatechetic. 72. in quarta feria Hebdomadae*

the



majoris, Fratres Patresque, sacer est hodiernus dies atque venerandus: etenim hinc aspicitur herus pro nobis supplicia sustinere crucis, ut fert hoc Davidicum dictum, Quare tremuerunt gentes &c. convenerunt in unum adversus Dominum, & adversus Christum ejus. Siquidem convenerat simul sceleratum in Dominum consilium agitantes, &c. Veterator Judas, &c. Idem Catechetic. 71. appellat feriam sextam ante Kvetaxhū βαττω, Lazari preparatoriam, quia Parasceue est ante Lazari resuscitati memoriam.

3. Bernard in his first Sermon of Lent, Hodie, dilectissimi, sacrum Quadragesima tempus ingredimur, &c. Non nobis singularis est hac observatio; una omnium est, quicunque in eandem fidei convenimus unitatem. Quidni commune sit Christi jejunium omnibus Christianis? An respicere tristitia volumus, & communicare jucundis? Si ita est, indignos nos capitis hujus participatione probamus. Qualis est iste CHRISTIANUS, qui minus devotè suscipit jejunium, QUOD TRADIDIT IPSE CHRISTUS. To day, O most beloved, we enter on the holy time of Lent, which is not an observance peculiar unto us, but one and the same to all Christians, as many as agree in the unity of the same Faith. And how should not this Fast of Christ be common to all Christians? Will we reject the part that hath any sadness, and communicate only in the pleasureable? If it be so, we prove our selves unworthy to partake with this Head. What sort of Christian is he, who hath no devotion to this Fast, WHICH CHRIST HIMSELF DELIVERED? And in his third Sermon of Lent, Rogo vos, Fratres dilectissimi, totā devotione suscipite Quadragesimale jejunium, quod non sola abstinentia commendat, sed multo magis Sacramentum. [Scilicet ut Petrus Chrysologus Ravennatium episcopus hom. 11<sup>a</sup> appellat jejunium non presumpsum, sed mysticum, & Clemens Alexand. ἀνιγνυσθαι τῷ νουθεῖσθαι.] Nam si devotè usque modò jejunavimus, utique sancto hoc tempore jejunandum nobis est multo devotius: Siquid enim additur ad solitum abstinentie modum, nunquid non valdè indignum est, ut nobis onerosum sit, quod Ecclesia portat Univerſa nobiscum? Hactenus usque ad nonam jejunavimus soli: nunc usque ad vesperam jejunabunt nobiscum Univerſi Reges & principes, Clerus & populus, nobiles & ignobiles, simul in unum dives, & pauper. Sed quid de his loquor, quos habemus in hac jejuniū observatione consortes; quasi non multo excellentiores habeamus in eā duces, immò & confectores? [Moyſes, Eliam, & Jesum Dominum adducit] jam verò si commendans jejunium præsens Moyſes & Elias, quamvis magni, tamen conservi nostri, quantum commendat illud Jesus Dominus noster, qui & ipse diebus totidem jejunavit? Qualis ille est non dicam Monachus, sed Christianus, qui minus devotè jejunium suscipit, QUOD EI TRADIT IPSE CHRISTUS? Deniq; tanto devotius imitandum nobis est, Dilectissimi, Christi jejunantis exemplum, quanto certius est propter nos eum jejunasse, non propter seipsum. Is it not a very unworthy thing, that that should seem burthenſome unto us, which the universal Church bears together with us? Hitherto we have fasted alone unto the ninth hour, now together with us even unto the evening there will be found to fast all Kings, and Princes [viz. that are of the Church] Clergy, and people, noble, and common people, the rich and the poor all together. But what speak I of those, which we have companions in this observance of the Fast, as if we had not much more excellent Captains or leaders therein, and confectores [of this Fast?] — [And after his instance in Moyſes, Elias and our Lord Jesus he adds] Now if Moyſes and Elias, who although great, yet are our fellow-servants, commend this Fast, how much more doth our Lord Jesus, who himself also fasted so many daies? Of what sort (I say not Monk but) Christian is he, who less devoutly performs this Fast, WHICH CHRIST HIMSELF DELIVERS TO HIM? So much more devoutly ought the example of Christ's fasting to be imitated by us, my Beloved, by how much it is more certain, that Christ fasted not for himself, but for us.

Arnoldus Carnotensis l. de jejunio & tentationibus (inter opera S. Cypriani) n. 4. Jejunius

vitiorum semina siccatur, peccantia marces, concupiscentia languent, fugitiva abeunt voluptates. — Jejunium, si discretionem regatur, omnem carnis rebellionem edimat, tyrannidem gulae spoliatur & exarmat. Jejunium extraordinarios motus in cippo claudit & ardet, & appetitus vagos distringit & ligat. n. 7. Formā igitur jejuniorum propositā fixoque exemplo, postquam 40. dierum abstinētiā Dominus consummavit, &c. n. 9. SICUT IN IPSIUS (CHRISTI) VOLUNTATE FUIT CONSECRARE JEJUNIA, ita & in potestate fuit tempore opportuno sumere cibum. — Et abstinētia & rebellionis penes ipsum erat & arbitrium & facultas.

the supposed Epistle of *Ignatius* to the *Philippians*, the dubious Sermons of *S. Augustine de Tempore*, and many of those which are doubtful among *S. Ambrose's* Sermons, and other Authors: For that I have produced none, but such, as of whose genuine title, authority, and antiquity I was myself satisfied. The testimonies which I have alledged are such as are direct and simple; others there are of great force, complicated of several truths asserted in the primitive times, from whence would follow our conclusion: Those truths are three: First, that Easter or the night beginning Easter, was ever to the Church a more solemn time of baptizing, than others. The second, that generally the Church taught and directed the *Catechumens* to prepare themselves by permitted solemn fastings for the reception of holy Baptism. Thirdly, that the Catholick Church, or company of Christian Believers did joyn themselves in the daies of fastings and prayers, as with the Penitents, that sought Absolution; so also with the *Catechumens*, & *Competentes*, which sought Baptism. From which Assertions, if proved, it follows, that a Paschal Fast before Easter was ever observed in the Church (as of duty of Repentance for our selves, so) of duty of Charity towards others. In all which duty, without all doubt the Apostles had not failed to instruct them.

As to the first of those Propositions, That Easter  
was

was ever to the Church a more solemn time of Baptizing, *Tertullian* saith, *lib. de Baptismo*, c. 19. *Diem Baptismo solenniore Pascha pręstat; Cum & Passio Domini, in quam tingimur, adimpleta est: nec incongruenter quis ad figuram interpretabitur, quod cum ultimum Pascha Dominus esset acturus, missis discipulis ad preparandum: Invenietis inquit hominem aquam balulantem. Paschę celebrande locum, de signo aquę ostendit.* “Easter brings a more solemn time for Baptism; when also the Passion of the Lord, into which we are Baptized, is (remembred, as then) fulfilled. Nor incongruously shall any one interpret that to have been done significantly, which our Lord did, when he sent forth his Disciples to prepare for his celebrating the last Passeever. Ye shall find, saith he, a man bearing a pitcher of water [Follow him.] Designing to them the place of celebrating the Passeever from the token of Water. That reason above of *Tertullian*, “Because we are Baptized into the Death and Passion of our Lord, he seems to have learnt from *Ignatius* in his undoubted Epistle to the *Ephesians*: *Ὁ ᾧ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκχορήγηται — ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τοῦ ὁδοῦ καθαρίσῃ.* “For our God Jesus Christ was conceived, — born, and baptized, that afterwards he might through his Passion purifie or sanctifie water, [*viz.* for the use of holy Baptism.] So in the Church the solemnity of Christs Passion, (which ye have heard from *Constantine’s* Epistle to the Churches, from the Instructions of the Bishops of the Christian world met at *Nicea*) was ever celebrated in the Church, ἐκ πρώτης τῆς πάθος ἡμετέρας, “from the very day on which Christ suffer’d, and that

“that (Christ himself delivering it and teaching it to his Church, τὴν τῷ ἀγιασάτω πάσης ἡμέρας ὁ ἡμέτερος παρέδωκε σατήρ) did accordingly precede the solemn time of Baptizing; which that early Age of the Church may be thought probably to have learnt from grounds laid by S. Paul, *Rom. 6. 3, 4.* Know you not that so many of us as were baptized into Jesus Christ, were baptized into his Death; therefore we were buried with him by Baptism into Death, that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. And *Coloss. 2. v. 12.* having been buried with him in Baptism, wherein also ye were rais'd with him through the faith of the operation of God, who rais'd him from the Dead, (a).

(a) This custom of the first Ages of the Church was al-

so followed in the succeeding Ages, as appears by S. Ambrose, *Traſatu de Horiat. ad Virgin. Veni Pascha dies: in toto orbe Baptismi Sacramenta celebrantur, &c. Uno die sine aliquo dolore multos filios & filias solet Ecclesia parturire.* The day of Easter is come, the Sacrament or mysteries of Baptism are celebrated in all the world, &c. In one day without any pangs the Church [Virgin, and Mother] is wont to bring forth multitudes of Sons, and daughters. S. Cyril in his *Catecheses* at large sheweth the same.

The 2<sup>d</sup> Proposition, That generally the Church taught & directed the *Catechumeni* to prepare themselves by premitted solemn fastings for the reception of holy Baptism, as appears by *Tertullian* in the same place, *l. de Baptismo*, where after he had said (*c. 19.*) *Diem Baptismo solenniorem Pascha præstat, cum & Passio Domini in quam tingimur adimpleta est:* he adds about the beginning of the next chapter (*chap. 20.*) *Ingressuros Baptismum orationibus, crebris jejuniis, & geniculationibus, & pervigiliis orare oportet, & cum confessione omnium retro delictorum.* “Those which “are so about to receive holy Baptism, [*viz.* “on the Feast of Easter before mentioned] it be-  
hooves

“hooves to prepare themselves by frequent pray-  
 “ers, fastings, geniculations and watchings, and  
 “with confession of all their sins, Which fast-  
 “ings and *pervigilia*, or whole nights watchings  
 “before the *Pascha* are this Paschal Fast; and  
 “the great Vigils of the Eve before Good-  
 “friday, and the Eve before Easter-day and  
 “some others before them. Yea an elder then  
*Tertullian*, *Justin Martyr* in his *Apology* to *An-*  
*toninus* the Emperour: “Ον τέρον ὃ καὶ ἀνα-  
 θήκαμεν ἑαυτοὺς τῷ Θεῷ καινοποιούμενες διὰ τῆ  
 Χειρὸς, ἐξηγοῦμεθα. — “Οσοι δὲ παιδῶσι  
 καὶ πιστεύουσιν ἀληθῆ ταῦτα τὰ ὑφ’ ἡμῶν δι-  
 δασκόμενα καὶ λεγόμενα εἶναι, καὶ βίην ἔτιως  
 δύνασθαι ὑπὸ τῶν ἐντολῶν, εὐχεσθαι τε καὶ αἰτεῖν ἡ-  
 σελόντες παρὰ τοῦ Θεοῦ τῷ πενημαρτημένον ἀ-  
 φερσιν διδασκόνται — ἐπειτα ἀγορεύει ὑφ’ ἡμῶν ἔνθα  
 ὕδαρις, καὶ θ’ ἐξ. “Now after what man-  
 “ner we have consecrated our selves to God,  
 “being renewed or become new creatures through  
 “Christ, we will declare. — As many as  
 “are perswaded, and do believe, that those things  
 “which are taught by us are true, and under-  
 “take, that they are able so to live, they are  
 “taught WITH FASTING to pray and ask  
 “of God pardon of their former sins. — Af-  
 “ter this they are brought by us, where water  
 “is, &c. This custome also of the Primitive  
 Church may be supposed probably to have had  
 for its pattern *S. Paul’s* own fasting three daies,  
 wherein he did neither eat nor drink, saith the  
 Text, *Act. 9. 9.* and his prayers, *v. 11.* before  
 that *Ananias* was sent of the Lord to baptize him,  
 and that so was he baptized, *v. 18.* The like in the  
 following.



(4) This custom of the first Ages was continued also

in the following *Leo* the Great, Sermon 4 of Lent, where he calls those daies of the Paschal Institution, *Dies mysticos & purificandis animis atque corporibus sacratius institutos*: Mystical daies, and of more sacred Institution for the purifying of souls and bodies. And in his Epistle to the Bishops of Sicily, *Jejunia sanctificandi & frequentibus predicationibus imbuerendi* [antequam baptizentur.] They are to be sanctified by Fastings, and to be instructed by frequent preachings [before they are baptiz'd]

S. Cyril of Jerusalem Catech. 1. Τούτους νόμους ενιαυτών διήλθες πάλιν ἡ κόσμον, μάτην ἀγοράμην, καὶ παραρκοῖσα ἡμέρας ἢ χολάσεις τῇ περισσεύῃ διὰ τὸ πλουτῆσαι ψυχὴν; — Δείξον ἐν ἀσκήσει καὶ καρδίᾳ σου καὶ εἰ εἴς. Καθαίρειόν σου τὰ εἴδη, ἵνα πλείονα δείῃ τὸ χάριν. — Ἐὰν ὀλίγα χάρις, ὀλίγα λαμβάνεις. Hast thou spent so many years in vain troubling thy self about the world, and wilt thou not attend 40. daies for thy own souls sake? — through ascetical exercise of thy heart, purifie thy vessel, that thou maiest receive the more grace. — If thou labour little; thou receivest little. *ibid.* Ἐγὼ παραστέλλω πάλιν ὁ νομῶν τῆς ψυχῶν εἰσελθόν, Ἰησοῦς, καὶ ἴδῃ τὰ ὀνόματα, πολλὴ σοι ἡ περισσεύουσα, παραρκοῖσα ἡμερῶν μετένοον ἔχεις, ἔχεις πολλὴν εὐκαιρίαν, καὶ ἐνδύπαιδ καὶ ἀποπλύναι, καὶ ἐνδύπαιδ καὶ εἰσελθόν.

Yea, *Tertullian* goeth farther, l. de Jejunii c. 8. Ipse max Dominus baptisma suum, & in suo omnium jejuniis dedicavit. — Præstitit [Dominus] exinde jejuniis legem, docuit etiam adversus diriora demonia jejuniis præliandum. Quid enim mirum, si eadem operatione spiritus iniquus educitur, quâ sanctus inducitur? "The Lord himself dedicated his own Baptism, & in his own the Baptism of all Christians by Fastings. — From thence he prescribed the law for Fastings, he taught also, that against the fiercer evil spirits, we must combat by fastings. For what wonder, if, by the same operation, the wicked spirit be cast out, through which the Holy Spirit is brought in? Only here we may advertise our selves, that our Saviours Fasts went not before his Baptism, because he needed no purifications before, or in his Baptism; but by his holy Body sanctified the waters, as for his illustrious presence elsewhere, the



the Scripture calls the place the Holy Mount, 2 Pet. 1. 18. But his Fasts followed after his Baptism to teach us the way of performing, what in our Baptism we through his might and grace undertake, viz. of overcoming the Devil, tempting especially Baptized persons by the world and the flesh. So S. Ambrose l. de Eliâ & Jejunio c. 1. *Certamen nostrum jejunium est — Sed ille ante est præliatus, ut vinceret, non quòd ipse egeret certamine, sed ut nobis formam bellandi præscriberet, & postea daret gratiam triumphandi.* “Fasting is our combat — but “he combated before, that he might overcome; not “that he needed any fortifying, but that he might “prescribe to us a form of fighting, and afterwards “might give to us the grace of Triumphanting.

The 3<sup>d</sup> Proposition was: That together with the *Catechumens* preparing themselves by fasting for Holy Baptism, the *Fideles* or company of Christian people, viz. the Church it self did generally joyn in fasting, as the Mother in bringing forth her children doth it not generally without her own travail and pain, till she being delivered of her children, joy and festivity succeed in the place of sorrow and fasting. So as the same catholick Church also is known to joyn her fastings and prayers, with the fastings and prayers of penitents that seek for her Absolution, and of candidates that offer themselves to her Ordination. And the former of these is done at this same time of the Fast of Lent, in the beginning whereof they receive the Injunction of their penance, and toward the end whereof, viz. on the *Αγία Πέμπτη*, called also *Cena Domini*, and Maundy Thursday, they received Absolution (a). But to return to our Instance

(a) And one of the Churches times of Ordination is alwaies in Lent also.

of the Churches Faſts joyn'd with the Faſts of the *Catechumens* or *Competentes*, who ſought for holy Baptiſm ; according to that rule of *St. Paul*, teaching her to mourn with them that mourn, *Rom. 12. v. 15.* and his own praſtiſe, who when he had told us, *2 Cor. 11. 20, 27.* that he was in faſtings often ; he adds in the next verſe ſave one, *who is weak and I am not weak ? who is offended and I burn not ?* But my proof hereof from the Primitive praſtiſe of the Church in the Age next following the Apoſtles, ſhall be that, before cited, of *Juſtin Martyr* in his 2<sup>d</sup> Apology, "Οσοι ἀν περὶ ὧσι καὶ πιστεύωσιν, καὶ θ' ἐξ, εὐχεσθαι τε καὶ αἰτεῖν ὑπεύουλες παρὰ τῷ Θεῷ, τῷ περὶ μαρτυρημένων ἄφεσιν διδάσκειν, ἩΜΩΝ ΣΥΝΕΥΧΟΜΕΝΩΝ ΚΑΙ ΣΥΝΝΗΣΤΕΤΟΝΤΩΝ ΑΥΤΟΙΣ· ἐπειδὴ ἄγονται ὑφ' ἡμῶν, ἐνθα ὕδωρ ἐστὶ, καὶ θ' ἐξ. — Καὶ ἀναγεννῶσθαι — Συντελέσαι τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς παρευφημῇ λέγων, Ἀμήν — εὐχαριστήσαντος τῷ περὶ ὧσι, καὶ παρευφημήσαντι παντὸς τῷ λαῷ, οἱ καλούμενοι παρ' ἡμῶν διάκονοι, διδάσιν ἐκείνῳ τῷ παρόντων μεταλαβεῖν ἀπὸ τῷ εὐχαριστήσαντι ἄρτους, καὶ οἶνον, καὶ ὕδατα. "As many as "are perſwaded and believe, &c. are taught to "pray, and to ask of God, with faſting, pardon of "their ſins paſt, WE ALSO PRAYING WITH "THEM, AND FASTING WITH THEM. "Then are they brought by us where water is, &c. "and they are regenerated — And the chief of the "Ministers officiating the Prayers and the Eucha- "riſt, and all the people expreſſing their conſenting "ſuffrage by their *Amen*, thoſe that are with us "called Deacons give unto every one of them that "are preſent to receive of the conſecrated Bread, "Wine,

“Wine, and Water. Ἡς εὐχαριστίας εἶδαι ἄλλω μεταχρῆν ἐξῆν ἐσιν, ἢ τῷ πιστεύοντι ἀληθῶς εἶναι τὰ διδιδασκόμενα ὑφ’ ἡμῶν, καὶ λυσαμένῳ τὸ ὑπὲρ ἀφίσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λατρεῖν· καὶ θ’ ἐξ. “Whereof it is not lawful for any to be partaker, but he that believeth the things which are taught by us to be true, and that is wash’d in the Laver of Regeneration for the forgiveness of sins. Now as the time of the Mothers travail with childe is not confin’d to one day only, so neither was the Churches fasting and prayers for the Catechumen’s baptizing. Witnesses whereof in the first ages are the *Asian* Churches, who maintain’d their cause from *S. John*, and *S. Philip*; and the *Western*, who maintain’d theirs from *S. Peter*, and *S. Paul*; and both agreed, that the fasting before Easter was more then of a day. For so saith the one ὅποια δὲ ἂν ἡμέρα τὰς τῶν ἀσितिῶν ἐπιλύσεις ποιῆσαι, “on whatsoever day the fastings or fasts are to be ended: (Ἀσितिῶν, not Ἀσitis.) And the other saith thus: Ἐν ταύτῃ τῇ καὶ τὸ πάχα νηστειῶν φυλαττόμεθα τὰς ἐπιλύσεις, and again, Τὰς νηστίας ἐπιλύεσθαι. “on this day we observe, or are wont to end the Paschal Fastings, or Fasts: (τῇ νηστειῶν, and τὰς νηστίας, not τῆς νηστίας or τὴν νηστείαν.) This contest and agreement of those Primitive Churches (in the year of our Lord Christ 196) is recorded in *Eusebius’s Eccl. Hist. l. 5. c. 23*. Thus having proved those three Propositions from undeniable authorities even within the first 300. years, the Collection from them is evident, and certain, that the purest ages of the Church, and nearest to the Apostles, did without any other beginning, then from the universal Teachers of the universal

Church, *viz.* the Apostles, observe a yearly Paschal Fast of certain daies before Easter ; or that I may expresse it in *Leo's* words, not hitherto cited, in his 11<sup>th</sup> and 12<sup>th</sup> Sermons de *Quadragesimâ*. *Appropinquante autem festivitate Paschali, adest maximum sacratissimûmque Jejunium, quod observantiam sui universis Fidelibus sine exceptione denunciat :* (Of which he there a little after saith, *In cœlestibus Ecclesiæ disciplinis multum utilitatis afferunt Divini instituta jejunia.*) “ The feast of Easter approaching, there “ approacheth also [before it] the chiefest and most “ sacred Fast, which commands the observance of all “ Believers without exception [*viz.* at their pleasure, without necessity] — Much is the profit of “ these heavenly disciplines of the Church, Fastings “ appointed of God. Or in the words of an ancient Father in the first 300. years, *Dionysius* Bishop of *Alexandria*, in his Epistle to *Basilides* a Bishop, where blaming some, who fasting not at all, till they came to the two last daies of the Fast, *Ἐλθόντες ἐπὶ τὰς τελευταίας, δύο, καὶ μόνας αὐτὰς ὑπερτιθίντες, τὴν τε παρασκευὴν καὶ τὸ σάββατον, μέγα τι καὶ λαμπρὸν ποιεῖν νομίζουσιν, ἂν μέχρι τῆς ἑω διαμείνωσιν. ἐκ οἷμαι τὴν ἴσιν ἄδελφον αὐτὸς πεποιῆσθαι τοῖς τὰς πλείονας ἡμέρας προσσχέσιν.* (Words which I have not before cited.) “ These men, saith he, when they come to the two “ last daies, they keep them indeed, and them on. “ ly wholly in Fasting, *viz.* the Parasceue and the “ Saturday, and think they do perform some great “ and illustrious thing, if they fast then unto the “ Morning[of Easter-day.] whom I think in no wise “ to have perform’d equal Ascetical course of Fasting, with those who have exercised themselves in  
more

“ more daies of fasting. In the same Epistle he blam-  
 ing also, τὰς λανίπιταχύνουλας, such as break off  
 “ their Fast before the end of the last day of Fasting,  
 he gives the reason before-cited in the same Epistle  
 from the confessed universal Practise, Μέχρ' ἐκεί-  
 ης [τῆ πάχα ἐορτῆς] τὰς ψυχὰς ταῖς νηστείαις τα-  
 πεινύειας, ὑπὸ πάντων ὁμοίως ὁμολογηθήσεται. “ It  
 “ will be confess'd by all agreeably, that [to ought  
 “ they to begin the joy of the day of Easter] as unto  
 “ that time humbling their souls by Fastings.

If all this perswade not our Brethren, who yet  
 pretend to reverence the Witness of the first 300.  
 years, beside my simple, and complicated Testi-  
 monies from the Fathers of the first 300 years, pro-  
 duced at large: I desire to be told, if there were  
 no such universal practise of an Annual Paschal  
 Fast in the whole Primitive Church, whence it  
 could be, that the holy Church of *Smyrna* in the  
 66. year after *S. John's* death, should in her un-  
 question'd Epistle to the Church in *Philomelium*, and  
 to the holy Catholick Church of all Nations  
 (Ἡ ἐκκλησία τῷ Θεῷ ἡ παρ' ἐκείνην Σμύρναν, τῇ  
 παρ' ἐκείνην ἐν Φιλομελίῳ· ἡ πάσαις ταῖς καὶ πάν-  
 τα τόπον τῆς ἀγίας καθολικῆς ἐκκλησίας παρ' ἐ-  
 κείνης, εἰρήνη καὶ ἀγάπη Θεῷ πατρί, καὶ  
 Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, καὶ ὧς ἔξ.) describe to  
 the Churches in every place of the world, the day  
 of the carrying of *S. Polycarp* to the place of his  
 tryal and Martyrdome in these words, ὉΝΤΟΣ  
 ΣΑΒΒΑΤΟΥ ΜΕΓΑΛΟΥ, ON THE GREAT  
 SATURDAY, [viz. of the Great week before Ea-  
 ster] except they had known that the Churches in  
 every place of the world understood, in but that  
 one words mention, the celebrity of that day,  
 (which



(a) *Vos & praeter Pascha jejunantes, c. 13. l. de Jejunii, Sabatum nunquam nisi in Pascha jejunandum, c. 14.*

(which never was celebrated but with fasting?) See all this in *Euseb. l. 4. c. 15*. Whence also it could be, that *Tertullian* now become Montanist in his Discourse with and against the Church Catholick, takes it twice for language understood by them, to call the Fast of Friday and Saturday before Easter-day, *PASCHA* (a)? (Not the Feast certainly; therefore certain Fasts before Easter) *l. de Jejunii c. 13, 14*. As that before he became Montanist *l. de Oratione c. 14*. he calls our Good-friday *DIES PASCHÆ*, (*Die Paschæ quo communis & quasi publica jejunii Religio est.*) "THE PASCHAL DAY, (not the great day of the Paschal Feast; therefore certainly the "great day of the Paschal Fast,) Whence also otherwise *Origen* (*l. 8. contra Celsum*), and *Tertullian* (*l. de Jejunii c. 14.*) and *Dionysius Alex.* (*in Epistolâ ad Basilidem*) should call in those first ages, speaking of the Churches Fasting, every yearly Friday before Easter *PARASCEUEN*? an Appellation, which adher'd to it only from our Lords Passion. (*Stationibus 4<sup>am</sup> & 6<sup>am</sup> Sabbati dicamus & jejuniis Parasceuen*, saith *Tertullian* there.) Whence also otherwise that famous *Dionysius* of *Alexandria* in the prealleged Epistle should mention in that week 4. other fasting daies, while he blames some *μὴ δὲ νηστεύσας τὰς περὶ ἑσθίας τέσσαρας ἡμέρας*, which fasted not the 4. daies foregoing the *Parasceue*, and the Eve of Easter? Whence also should the same Father otherwise record in the same Epistle, all the daies of that great week by the name of *ΤΑΣ ἑξ ἡμετέρων ἡμερᾶς*, THE SIX DAIES OF FASTINGS? Whence also otherwise should *Irenæus* call a certain time before Easter, by the name of *τῆς νηστείας* (in his



his Epistle to *Vistor* ?) Whence also otherwise should *Methorius* (l. de *Corruu. Virgin. orat. 3.*) call that which is with us Good-friday, 'HME'PA TOY ΠΑ'ΣΧΑ, ΚΑΙ ΤΗΣ ΝΗΣΤΕΙΑΣ, THE DAY OF PASCHE, AND OF THE FAST ? And it is known that the day following these 6. daies had in the same Primitive Ages, most honourable Appellations.

For the Synodical Epistle of the Council held at *Antioch* against *Paulus Samosatenu*, written to *Dionysius* Bishop of *Rome*, and *Maximus* of *Alexandria*, (which were all the holy Patriarchs absent) and to all Provinces, (ἐπὶ πάσας τὰς ἐπαρχίας) καὶ τοῖς ἡγούμενοις καὶ συλλειτουργοῖς ἡμῶν, ἐπισκόποις, καὶ πρεσβυτέροις, καὶ διακόνοις, καὶ πάσῃ τῇ ἐν ἑσχατῇ καὶ καθολικῇ ἐκκλησίᾳ, "unto all our fellow-Ministers, the Bishops, Priests, and Deacons throughout the earth, and to the whole Catholick Church under heaven. Therefore surely they spake what they knew was a known appellation in the whole Christian world, when they describe a certain day of the year by this name, Τῇ ΜΕΓΑΛῃ ΤΟΥ ΠΑ'ΣΧΑ 'ΗΜΕΡᾳ, ON THE GREAT DAY OF EASTER. (This is found written as about the 168<sup>th</sup> year after *S. John*, so also recorded in *Eusebius Histor. Escl. l. 7. c. 13.*) Which μεγάλη τῷ πάσχα ἡμεῖς, is that which *Philo Judæus* had expressed in his Book of the Religious (Christians) of *Alexandria* by the name of Μεγίστη ἑορτή, the greatest of the Feasts, and is answerable to the τῇ μεγάλῃ Σαββάτῳ in the Epistle of the Church of *Smyrna* (above alledge'd) the Great Saturday, which is the Eve of Easter. Yea the whole 40 daies foregoing, the 69<sup>th</sup> Ca-

S. LUK. 5.35. *The Bridegroom shall be*

(a) Homil. 10.  
in Levit. 16.

non Apostolical, (made in the same Age, wherein those two *Dionysius's* liv'd) calls τὴν ἁγίαν τεσσαε-  
κοστήν, "the holy Quadragesimal Fast; and *Origen* (a) in the same age *Quadragesima aies jejuniis consecratos*. Whence I say otherwise should all these Appellations, (which are the Records of things,) be found the Language of the several Churches, in the most famous Bishops and Writers of the first 300 years, when they speak for the most part to the Catholick Church throughout the whole earth; if it had not been within the first 300 years, a common notion of the universal Church, from one and the same universal Practise (without any other so much as pretended universal cause of its beginning, beside Apostolical teaching) of an honourable, holy, and great solemnity of a Paschal Fast? (that is, *the Fast of Lent* which I have shewn to be in the mother Dialect of our English, but the *Fast of Spring*, as by the lawes of the Church Universal, both this Paschal Fast, and Easter were to be celebrated soone after or about the Vernal Equinox.) This last way of proof I have insisted on, for their sakes, who pretend reverence to the first 300 years, (wherein they know the Records Ecclesiasticall are but few comparatively;) and yet are not ashamed against all this evidence to note all recurring set Fasts, and particularly this of the Paschal or Lent fast with the brand of Superstition, or Judaical observance; blindly and at adventure applying thereto that of the Apostle, *of the observance of daies and moneths, and times and years*. As if the first day of the week, commanded to be observed under peril of sin, and obliging the conscience of all Christians (b) were not A DAY, (and the obser-

(b) And not the  
7<sup>th</sup> day men-  
tioned in the  
4<sup>th</sup> Com.

vance

vance of the Lords daies, the observance of some daies) as well as Good-friday, or any other day, or daies of Fasts; or had any, *Evidenter præceptum*, or expresse commandment in the N. T. to come in the place of the 7<sup>th</sup> day, or were not as much liable to some mens ignorant application of *Rom. 14. v. 5, 6.* "One man esteems one day above another, another esteems every day alike. Let every man be fully perswaded in his own mind. He that regards a day regards it to the Lord; and he that regardeth not a day, to the Lord he regards it not. What ever fair Answer they with us (we hope) will give to this Text, as not including any disparagement at all to the Lords day, the same will let them understand, how rashly they have condemned the observance of other Feasts, and Fasts of the Church, from their own mistaken consequences drawn from Scriptures understood in their own sense, without reverence and regard to the Churches teaching, despising together all those three great instruments of Christian truth and sobriety, which *Vincentius Lyrinensis* professed to have learnt from the greatest lights of the Christian Church in and about the 3<sup>d</sup> holy General Council of *Ephesus*, for the avoiding of Heresie and Schism; viz. Antiquity, Universality, or also consent of the generality of the Doctors of the Church.

Next I proceed to another sort of proof, fetch'd from the Witness of the Enemies of the Church and Gospel. Where I begin with *Lucian* the Scofer, (about the 65. year after *S. John's* decease :) who appears in his writings so well knowing of Christian affairs, that he is by some thought to have been an Apostate, if ever he were of any Religion.

Q

He

He besides his scoffing at our Saviour as a crucifi'd Iophister, (a) and deriding our swearing by the most High God, and the Son of the Father, and the Spirit proceeding forth from the Father, One of Three, and Three of One (b) (his words are in *Philopatry*, τίνα ὑπομῶσμαι; ὕψι μέδοισα Θεὸν, — ὕψιν πατὲρ, πνεῦμα ἐκ πατὸρ ἐκπορεύμενον, Ἐν ἐκ τετῶν καὶ ἐξ ἐνὸς τετῶν;) He in the same *Philopatry*, according as we have heard from S. *Chrysostome*, (*Homil. 16. ad populum Antiochenum*;) that upon usual enquiry, how many weeks of Lent any Christian had fasted, ἤ μὲν, εἰτι δύο, "some would answer two, others perhaps,

(a) In *Petregino*, τὸν μέγαν γένεον ἑκάτον ἔτι σέβουσιν ἀνδραπόν τ' ἐν Πάλαστῃ ἀνασκολοπιθέντα — τὸν ἀνεσκολοπισμένον ἐκείνον σοφίσιν.

(b) As he makes us to speak.

(a) The Montanists especially affected to keep two weeks of fasting excepting the Saturday and the Lords day, that is, ten daies, as *Tertullian* witnesseth, *l. de jejuniis*, and *Socrumen l. 7. c. 19. οἱ δὲ δύο* [ἐβδόμηδες νηστεύουσι] ὡς οἱ τὰ Μοντανῶν φρονησες, and others, good and Catholick Christians kept but two weeks (exempting also two daies in each week, as S. *Chrysostome* would, that they should do) by reason of their measure of strength, that they were not well able to keep more: and these S. *Chrysostome* seems to mean (for he reprehends them not,) by his ἤ μὲν, ὅτι δύο.

"three, and others all, (a) So *Lucian* it seems had met with some of the former sort; and thus he speaks in the forementioned Book: Χρησὺς γὰρ ἂν εἴης, ἀπόγε τῷ χήματι. — Ἐλεγον γὰρ ἡλίως δέκα αἰῶναι διαμενέμεν, καὶ ἐπὶ παννύχως ὑμνοφῶντας ἐπαγρυπνῶντες. — Ὡστε ἔασον τῆς τῆς, τὴν εὐχὴν ἀπὸ πατὸρ ἀρξάμεθα, καὶ τὴν πολυάνυμον ὧδ' ἡν ἐς τέλει ἐπιθεῖς. "You should "be a Christian from your fashion: " [for so many called the Christians "Χρησῶς.] They report of them-

"selves, that they continue 10. daies fasting, and keep "whole night-watches in Hymns and Psalms. " — Leave them therefore, adding in the end of "their Hymns, that much-used close, beginning "from the Father: thus early after S. *John's* death, even the enemies of the Church observed the Christians manner of more then one weeks fasting, and

and whole-nights watchings in Hymns and Doxologies : whereas neither Christians, nor any other Religion in the world, in these Ages, observed a many weeks fast with whole-nights-watchings and *hymnodies*, but only the Christian Paschal Fast ; and this *Lucian* scoffs at, as amongst the Characters of the Χρηστές, the Christians ; and hath now found followers amongst the Christians themselves. *In the last daies there shall come* [viz. in more abundance] *scoffers*, (2 Pet. 3. 3.)

The next, but more moderate Adversary, is *ACESIUS*, a Bishop of the Novatian Faction in the time of the first General Council of *Nice* ; which holy Council both mentioning, and supposing as well known to all the Catholick Church, the Fast of Lent, commanding Synods to be held twice a year in every Province, throughout the Church universall, *Μία μὲν ΠΡΟ' ΤΗΣ ΤΕΣΣΑΡΑ-ΚΟΣΤΗΣ*, ἵνα πάσης μικροψυχίας ἀναιρεμένης, τὸ δάσεν κηθεσθὲν προσφέρηται τῷ Θεῷ. The one BE, “FORE LENT, that all disquiet of minds being “taken away, a pure offering may be offered to “God, [viz. at the end of the 40 daies, on the day of Christs Resurrection.] And the same sacred Council also putting an end to the ancient Controversie of the time of Easter, (and consequently of the time of the Paschal Fast) as *Theodoret* witnesseth *l. 4. Hist. Eccl. c. 20.* in these words : Ἐδόξε τῇ συνόδῳ ἡ τὴν Παχαλίαν ἑορτὴν ἀπαύτας χεῖρ ἅτων ἐπιτελεῖν καιρὸν. “It seemed good to the “Synod, that all men should celebrate the solemnity of Easter at one and the same time. *Constantine* the Great, and the happy nursing Father of the Church in that Age, and he, who assembled



and patroniz'd that first Council Oecumenical, sent for this *Acesius*, the Novatian Bishop, demanding whether he assented to the two Decrees of the Council; 1. Concerning the Faith of Christs Deity, and the 2. concerning the time of the solemnity of Easter, Ο ὦ, ἐδὲν καινόν, ἔφη, ὁ βασιλεὺς, ἡ συνodus ἄρσεν· ἔτω γὰρ ἀνωθεν καὶ ἘΞ ἈΡΧΗΣ, ΕΚ ΤΩΝ ἈΠΟΣΤΟΛΙΚΩΝ ΧΡΟΝΩΝ παρείληρα, καὶ τὸν ὅρον τῆς πίστεως, καὶ τὸ χροῖον τῆς τῆς Πάσχα ἑορτῆς. "*Acesius* replied, "O Emperour, the Council hath determin'd no "new thing; for so have I receiv'd from old time, "EVEN FROM THE BEGINNING, FROM "THE TIMES OF THE APOSTLES, both that "definition of Faith, and that time of the solemnity of Easter, (*Socrat. l. i. c. 10.*) where still we must remember, that in the language of the Ancients, *Pascha includit Jejunium*, Easter includes the Paschal Fast preceding, as *S. Hierom* above hath taught us.

A third Witness of Adversaries, is that of the *Τετραδῖται*, or *Quartani*; (a distinct Sect from the *Quartadecimani*) For these *Constantinus Hermopolus l. de Sectis*, registers in his Catalogue of Hereticks for this cause, Οἱ αὐτοὶ καὶ Τετραδῖται, ὅτι τὸ Πάσχα ἑορτάζοντες, ἔ καταλείν, ἀλλὰ νηστεύειν, αἰρεῖται, ὡς ἐν τετραδῶν ἡμεῖς: (where he useth the word *καταλείν*, as *Cyril of Alexan*: above so oft, τὰς νηστίας περιλείν.) "These *Quartani* keep the solemnity of Easter, not dissolving "the Fasts, but choose to fast also [*i. e.* continue "their Fast] on Easter-day, as we do on the 4<sup>th</sup> "day of the week, *viz.* untill 3. a clock in the afternoon. This, if not against Apostolical Tradition, could

could not have entituled them to have place, amongst the Sects Heretical.

If we would now speak of our nearest friends, and their more welcom testimonies: in a conference held in a Synod in *England, Anno Dom, 666.* (found in the tomes of the Councils) where two Kings were present, and Bishops from *Scotland* and *Ireland*, in their Debate concerning the Paschal solemnity, (which as I have shew'd includes the preceding Paschal Fast; as *Irenæus* also acknowledges the Differences about the one, to have accompanied the Differences about the other, even long before his time, *Euseb. l. 5. c. 24.*) the one part thus pleaded, *Quod ne cui contemnendum & reprobandum esse videatur, ipsum est quod beatus Evangelista Joannes, discipulus specialiter Domino dilectus cum omnibus quibus præerat Ecclesiis, celebrasse legitur. — In quo tanti Apostoli, qui super pectus Domini recumbere dignus fuit, exempla sectamur; cum ipsum sapientissimè vixisse omnis mundus noverit.* “Which [our manner of Paschal Celebration] lest any man should think contemptible  
“and reprobable, we averre it the same, which the  
“blessed Evangelist *John*, the beloved Disciple of  
“the Lord is read to have observed, together with  
“all the Churches over which he presided. — Here-  
“in therefore we follow the example of so great  
“an Apostle, whom the Lord did deign to rest in  
“his Bosome; whom all the world also knows to  
“have liv'd most wisely. [Which was the same plea in effect, that *Polycarp* in his time had made to *Anicetus*, and *Polycrates* in his time to *Victor*.] The other part is said thus to have reply'd, *Tunc Wilfrid jubente rege ut diceret, ita exorsus est: Pascha quod facimus, inquit, vidimus Romæ, ubi beati Apostoli Petrus*

(a) And there  
it follows:  
*Hoc Africam, A-*  
*siam & Ægyp-*  
*tum, Græciam &*  
*omnem orbem,*  
*quacunque Christi*  
*Ecclesia diffusa*  
*est per diversas*  
*nationes ac lin-*  
*guas uno ac non*  
*diverso temporis*  
*ordine geri com-*  
*positum.*

& Paulus vixere, docuere, passi sunt, & sepulti, ab omnibus celebrari: hoc in Italiâ, hoc in Galliâ, quas discendi vel orandi studio pertransivimus, ab omnibus agi conspeximus. (a) "Then Wilfrid, the King commanding him to speak, thus began: The Pasche, which we observe, we have seen so celebrated at Rome by all, where the blessed Apostles Peter and Paul liv'd and taught, were martyr'd and buried: thus in Italy, thus in France, the same we have found in the same order of time to have been observ'd in Africa, in Asia, and in Ægypt, throughout all Nations and Tongues, wheresoever the Church of Christ is diffus'd. *Neque hæc EVANGELICA ET APOSTOLICA TRADITIO legem solvit, sed potius adimpler. — In quam observantiam imitandam, omnes S. Joannis successores in Asiâ post obitum ejus, & omnis per orbem Ecclesia conversa est: & hoc esse verum Pascha, hoc solum fidelibus celebrandum, Nicæno Concilio non statum noviter, sed confirmatum est. — Unde constat vos, Colmanne, neque Joannis (ut autumatis) exempli sectari, neque Petri, cujus traditioni scientes contradicitis; neque legi, neque Evangelio, in observatione vestra Paschæ congruere.* "Neither doth this EVANGELICAL AND APOSTOLICAL TRADITION break the Law, but rather fulfil it. — Unto the imitation of which observance all the Successors also of S. John in Asia after his death, and all the Church throughout the world conformed: and that this only is the true Paschal Celebrity for all Believers, was not decreed as new by the Nicene Council, but confirm'd [as old] — Whence it is manifest, O Coleman, that you neither follow the example of John, (as you think) nor of Peter, whose Tradition you wittingly contradict, nor are

“are ye congruous to Law or Gospel in the observance of your Easter.

In the Ecclesiastick Lawes of King *Canutus c. 16. Siquis, &c. celebrandum Quadragesimæ violarit jejunium, compensatio in duplum augetur.* “If any one shall violate the Fast of Lent, which ought to be celebrated, he shall make double satisfaction. *Ercombertus*, one of our English Kings also, (as *Sigebertus in Chronico* recordeth) *Jejunium 40. dierum observari principali Autoritate præcepit, A. D. 640. quæne facile a quoquam possit contemni, in transgressores dignas & competentes punitiones proposuit.* “He commanded the Quadragesimal Fast to be observed by his Royal Authority *A. D. 640.* which lest any one should lightly contemn, he decreed against the Transgressors worthy and competent punishments. *In Concilio Cloveshoviæ under Cuthbertus Archbishop of Canterbury, Can. 18. Statutum est ut — jejuniorum tempora nullus negligere præsumat; sed ante horum initium per singulos annos admoneatur plebs, quatenus LEGITIMA UNIVERSALIS ECCLESIAE SCIAT & observet jejunia.* “It is decreed, that none presume to neglect the times of Fastings, but that every year the people be advertis’d before the beginning of them, that so they may know and observe THE RULED FASTS OF THE UNIVERSAL CHURCH. So much for our own Countrey in ancient Ages.

I have reserved to the last place of Testimonies (as I began with that of the Churches contest with the *Montanists* in *Tertullian* their Patron) that of a Catholick contest in the Churches behalf by *S. Augustine* with the *Manichees* in *Faustus* their Defender.

der. So that beside my 4 Testimonies above produc'd out of *S. Augustine*, p. 60. — 63. we add this here (out of its time) for its peculiar fitness to conclude with, l. 30. *contra Faustum Manichæum* c. 3, — 5. [*Faustus objicit*] Quid verò & de illo dicemus, quod sanè frustrari quis audeat, aut negare; cum constet hoc inter omnes, & æquè per orbem terrarum quorū annis, omni cum studio celebretur in conventu Catholico? Dico autem *Quadragesimam*, quam qui inter vos ritè observandam putaverit, abstineat necesse est ab omnibus his, &c. Quid ergò &, vos charissimi, ritum hunc *Dæmoniorum* vivitis, cum hæc à vobis *PASSIONIS CHRISTI* celebrantur mysteria, & seductorii spiritūs fraude decipimini, & in hypocrisi loquimini mendacium, & cauteriatam habetis conscientiam vestram? Quod si horum nihil vos; nec nos igitur — Si *Quadragesima* sine vino & carnibus non superstitiosè à vobis, sed *DIVINA LEGE SERVATUR*, videte, quaeso, videte, &c. [*Augustinus respondet*] Audi ergo, &c. quā mente & consilio hoc adversum vos capitulum proferamus; non quod à carnibus abstineatis: nam hoc, à quibusdam, & primi Patres nostri fecerunt, sicut commemoras — *CHRISTIANI, NON HÆRETICI, SED CATHOLICI*, edomandi corporis causā, *PROPTER ANIMAM*, ab irrationalibus motibus ampliùs humiliandam, non quod illa esse immunda credant, non solum à carnibus, verum à quibusdam etiam terræ fructibus abstinent: vel semper, sicut pauci: vel certis diebus atque temporibus, *SICUT PER QUADRAGESIMAM FERE OMNES*, quanto magis quisque vel minùs, seu voluerit, seu potuerit. Vos autem ipsam creaturam negatis bonam, & immundam dicitis, &c. — quā in re Creatorem earum sine dubio blas-



blasphematis. Hoc est quod pertinet ad doctrinam Demoniorum — Videtis ergo multum interesse inter abstinentes à cibis propter sacram significationem, vel propter corporis castigationem; & abstinentes a cibis, quos Deus creavit, discendo quòd eos Deus non creavit; PROINDE ILLA DOCTRINA EST PROPHE-  
TARUM ET APOSTOLORUM: hæc Demoniorum mendaciloquorum. “Faustus thus objected: what  
“now shall we say to that, which certainly no man  
“can elude or deny, since this is manifest amongst  
“all, and is celebrated in the Catholick Congre-  
“gation throughout the world, every year, with all  
“carefulness? I speak of Lent, [or the *Quadragesimal Fast*] which whosoever shall judge, that it is  
“rightly observed amongst you, he must needs ab-  
“stain from giving us any of these words, &c.  
“What then do you also, O dearly Beloved, live at  
“that time after the manner of Devils, when  
“THESE MYSTERIES OF THE PASSION  
“OF CHRIST are celebrated by you [*viz.* in the  
“*Quadragesimal Fast*] and are ye also deceiv’d with  
“the fraud of the seducing spirit? and do ye speak  
“lies in hypocrisie? [which *S. Augustine* had ob-  
“jected to the *Manichees*] and have ye also your  
“conscience fear’d with a hot iron? But if none of  
“this be to be said of you, then neither is it to be  
“said of us. — If a Lent be by you observed with  
“abstinence from wine and flesh, and yet without  
“superstition, yea BY DIVINE LAW: see ye,  
“see, I pray, &c. To this *S. Augustine* thus Replies  
“c. 5. Hear you therefore, with what meaning and  
“intent we alledge against you this chapter [1 *Tim.*  
“4. 1, — 6.] not because ye abstain from flesh;  
R “for

"for this our first Fathers also have done from some  
 "sorts of flesh, as you mention. — CHRI-  
 "STIANS, NOT HERETICKS, BUT THE  
 "CATHOLICKS abstain not only from flesh,  
 "but also from certain fruits of the earth, for  
 "the keeping under their body, for their souls  
 "sake, and the humbling thereof from unrea-  
 "sonable motions, (not because they think those  
 "meats unclean.) And this abstinence they ob-  
 "serve either all the year, as some few: or  
 "on certain daies and times, AS ALMOST  
 "ALL IN THE TIME OF LENT.  
 "For the measure [of more severe, or remiss  
 "Fasting] as every one is either willing or  
 "able. But you [O *Manichees*] deny the Crea-  
 "ture it self to be good, and pronounce it un-  
 "clean — wherein without doubt you blaspheme  
 "their Creator. This is that which belongs  
 "to the doctrine of Devils, — You see then  
 "there is much difference 'twixt such as ab-  
 "stain from meats, for a sacred signification  
 "[viz. of the Fasters unworthiness of Gods  
 "creatures, and of the Humiliation of their  
 "souls] or also for the chastisement of their  
 "bodies; and those others [the *Manichees*] who  
 "abstain from meats, which God hath created,  
 "alleging that God hath not created them.  
 "THEREFORE THAT DOCTRINE  
 "[OF OURS] IS THE DOCTRINE  
 "OF THE PROPHETS AND APO-  
 "STLES; but this of yours is the Doctrine  
 "of Devils speaking lies. Thus farre St. *Au-*  
*gustine*

*gustine.* (a). Doth he deny, what *Faustus* affirmed of the Catholick Churches observance of Lent, throughout the world, as a celebration of the memory of Christs Passion, [the taking away of the Bridegroom, in those daies of his taking away] and that *Divinâ lege*? Yes, if that be to deny it, when he affirms, that what was objected, was indeed (notwithstanding the misapplied objection of abstaining from meats, &c. and of seducing spirits) *Doctrina Prophetarum & Apostolorum*

(b) The same, which elsewhere this holy Father teaches, (besides the above-cited 2<sup>d</sup> Epistle to *Januarius*, *Quadragesima* sanè jejuniorum habet auctoritatem & ex Evangelio) in his 2<sup>d</sup> Book also, de *Doctrinâ Christianâ* c. 16. 40 diebus jejunare monemur. Hoc lex, cujus persona est in *Mose*: Hoc prophetia, cujus personam gerit *Elias*: HOC IPSE DOMINUS MONET, qui tanquam testimonium habens ex lege & prophetis, mediis inter illos in monte, 3. discipulis videntibus atque stupentibus clauit,

“monish’d to fast 40 daies; this the Law, whose  
“person *Moses* bare; this the Prophets, whose  
“person *Elias* sustain’d; this the Lord himself ad-  
“monisheth us, who as receiving witness from the  
“Law and the Prophets, shone forth in the midst  
“twixt those two in the Mount, the 3 Disci-

R 2

(a) The same judgement by occasion of the *Manichees* *S. Austin* makes *l. de moribus Manichæorum* c. 13. *Vestram à vino & carnibus abstinentiam* — *Si ergo parsimonia gratiâ & cœcercenda libidinis, quâ est is talibus, & potu delectamur & capimur, audio & probo. Sed non ita est.* As to your abstinence from flesh and wine — If it be perform’d for the cause of sobriety, and for the cœcing of lust, whereby we are wont to be taken, and delighted with such meats and drinks, I admit, and approve of it: But yours is not such. *Idem. l. ad Adimantum Manichæi discipulum, l. 14. Abstinentes à cibis quos Deus creavit. Hos enim propriè designat [Apostolus Paulus] qui non propter temperantiam à cibis talibus, ut aut concupiscentiam suam refrænant, aut infirmitati alterius parcant; sed quia ipsas carnes immundas putant, & earum Creatorem Deum esse negant.*

*Idem l. de Hæres. ad Quod vult Deum Hæres. 82. A Joviniano quodam Monacho Hæresis Jovinianistarum orta est, ætate nostra — Hac docebat &c. nec aliquid prodesse jejunia, VEL A CIBIS ALIQUIBUS ABSTINENTIAM.* There hath risen in our Age from a certain Monk called *Jovinian*, a Heresie of the *Jovinianists* — He taught, &c. — and that neither Fasting, OR ABSTINENCE FROM CERTAIN MEATS doth at all profit.

“We are ad- (b) The Do-  
ctrine of the  
Prophets and  
of the Apostles.

“ples

"ples beholding with astonishment. And on *Pfal. 110. Dies illi Paschales, prateritis diebus Quadragesimæ, quibus ante resurrectionem Domini corporis, vitæ hujus significatur maror, solenniter gratâ hilaritate succedunt.* — *Quadragesimario numero, quo & Moyses, & Elias, ET IPSE DOMINUS jejunaverunt: PRÆCIPITUR ENIM NOBIS & ex lege, & ex prophetis, ET EX IPSO EVANGELIO, quod testimonium habet à lege & prophetis.* "Those Paschal daies do solemnly succeed with welcome Festivity to those lately ended daies of Lent, in "which before the time of the Lords Resurrection "is exprest'd the sorrow of this life. — In the "number of 40. daies both *Moses, and Elias, AND "THE LORD HIMSELF* did fast; FOR IT IS "COMMANDED UNTO US both from the "Law, and from the Prophets, AND FROM "THE GOSPEL IT SELF, which receiveth "witness from the Law and the Prophets (a).

(a) And that by this 40 daies fast S. Austin in all these places means the Paschal fast,

with reference to the Pascha following it: see it his sense *trallat. 17. in Johannem. Cum labore celebramus Quadragesimam ante Pascha, cum lætitiâ verò tanquam acceptâ mercede quinquagesimam post Pascha.*

Thus considering, that this most worthy and renowned Father S. Augustine is wont to be objected to us in one Period not understood by the Objectors, and above answered by us abundantly, p. 60 & 63, and is with our Brethren in double honour beyond most other Doctors of the Church, we have therefore allotted him (for their more full satisfaction from him) a double place in our Testimonies, of which we have produced 9. from his unquestioned writings.

Now having encompassed you with so great a cloud of witnesses, you may discern what truth is

in the oppositions that are made to this Paschal Fast of Lent. That which passeth with many for most current, is which some Authors after the 800<sup>th</sup> year of Christ have spoken of *Telesphorus* the 7<sup>th</sup> Bishop of *Rome*, in the 40<sup>th</sup> year after the Death of *S. John*. For some being not able to deny such (at least) Antiquity of the Fast of Lent, they were willing to feign it instituted by *Telesphorus*. The foundation of this error, (that so impos'd upon some grave Writers after 800 years,) was a forgery and interpolation practis'd upon that ancient and renowned Record of Church-history, the Chronicle of *Eusebius*. Into which in the page 198. *ad annum MMCLVIII*, after the story of *Chocebas*, was thrust in contrary to all the Copies Manuscript, contrary also to the copies of *Marianus*, *Bede*, and *Isidore*, that *Telesphorus* (*viz.* in that "year") did institute the Fast of Lent. And in pursuance of their forgery they did proceed and devise to thrust into the same Chronicle of *Eusebius*, *ad annum MMCLVIII*, contrary unto the Faith of all ancient copies, that *Pius* the 9<sup>th</sup> Bishop of *Rome* did institute the celebration of the Paschal Feast. Two opposite sorts of persons drinking down willingly, and sputtering abroad these Reports: the one deeming thereby to honour highly those ancient Bishops of *Rome*, (though their authority were not such in those Ages, as that from their authority and prescription, such universal customes should be taken up in all places, and following Ages of the Catholick Church) whereas indeed these holy Bishops did themselves but receive, and obey, with the rest of the Church, this Institution of the Paschal Fast, and of Easter, receiv'd also before  
their



their times, as I have shewn. The other, some at home among our selves, thinking hereby to disparage the Institution of the Paschal Fast, and Easter; as it they came from *Rome* only, though anciently. To proceed therefore to convict this Forgery, beside the Testimonies of Fact, which I have produced, elder, not only then *Eusebius*, but also then *Pius*, or *Telesphorus*: concerning the copies of that Chronicle of *Eusebius*, you shall hear what *Joseph Scaliger*, who made it his business to peruse them, and to Comment on the Book, doth witness. First, as to Lent pretended to be instituted by *Telesphorus*; in the 198. page of his Animadversions upon the Chronicle of *Eusebius*, ad annum *MMCXLVIII. Ad vocem Choccebas*: he thus testifies: *Post hanc Pericopen [viz. Choccebas dux Judaica factionis nolentes sibi Christianos adversum Romanum militem ferre subsidium omnimodis cruciatibus necat. pag. Eusebii 167] intruserunt editores de Quadragesimæ jejunio à Telesphoro instituto. Nostrium consilium est scriptorum codicum fidem sequi; QUORUM NULLUS ITA HABET, neque Marianus, neque Beda, neque Isidorus.* “After this Section “concerning *Choccebas*, they which put forth the Edition of *Eusebius’s* *Chronicon*, have thrust in thereunto, that the Fast of Lent was instituted by *Telesphorus*; but our purpose it is to follow the faith of “the Manuscript copies, [from whence all printed “editions do pretend to proceed] of which NO “ONE HATH THAT THING, nor *Marianus*, “nor *Beda*, nor *Isidore*. And as to the Feast of Easter pretended to be instituted on the Lords day by *Pius* the first, the same *Scaliger* in his Animadversions upon the Chronicle of *Eusebius*, p. 201. ad annum *MMCLVIII*, thus witnesseth: *Quæ Pio attribuntur*

*buuntur in Editionibus de Resurrectionis Dominica die Dominico celebranda institutione, ea in nullo veterum codicum comparent. Sed Marianus à Bedâ, Bedâ à libro Hermæ apocrypho in sua Chronica traduxerunt, & ab illis in Eusebianum textum ab editoribus admitta sunt. Nos ab initio professi sumus, nihil nisi ex auctoritate scriptorum codicum hic innovaturos, quod a nobis habens summa fide & religione observatum fuisse, eos, qui Editiones cum libris Scriptis contulerint, iudices fero.*

“That which in the Editions is attributed to *Pius*,  
 “as the institutor of the [annual] Feast of Christs  
 “Resurrection on the Lords day, that no where ap-  
 “pears in any ancient copy: but *Marianus* had it  
 “from *Bede*, and *Bede* from the Apocryphal Book  
 “of *Hermas*, whence by some it was taken into the  
 “Text of *Eusebius*. We from the beginning have  
 “professed to vary nothing, but by the authori-  
 “ty of the Manuscript copies; which that we have  
 “perform’d hitherto, with the greatest faithfulness  
 “and religion, I make them my judges, who shall  
 “compare the printed Editions with the Manuscript  
 “copies. This was to be said, not for the diminish-  
 ing the honour of those two holy Bishops of *Rome*  
*Telephorus* and *Pius*; of the former whereof *Irenæus*  
 (Εἰρηναῖος ὁ ἐκείνῳ, ὁ εἰς τὴν Ἀποκάλω γε-  
 νόμενῳ, saith *S. Basil l. de Sp. sancto c. 29.*) thus  
 writeth, *l. 3. c. 3. Μετὰ δὲ τῶτον (Εὐσεβίου) Τηλεφό-  
 ρος, ὁς καὶ ἐνδόξως ἐμαρτύρησεν.* “*Telephorus* suc-  
 “ceeded *Xystus*, and gloriously fulfilled Martyr-  
 “dome. The same might be shewn of *Pius*, (the  
 next Bishop save one to *Telephorus*) who was mar-  
 tyred two years after *S. Justin Martyr*. Yet this ho-  
 nour of such Institutions belongs not to them, as  
 their own successors also acknowledge; viz, that  
 the

the Institution of the Paschal Fast was from the Apostles delivery; and that of Easter on the Lords day from the Apostles also, particularly from S. Peter and S. Paul, as Victor himself also Bishop of Rome, and Martyr in the Primitive Ages doth plead: ἐκ ὧντο δὲν Πέτρος καὶ Παῦλος παρ᾽ ὅσων ἀτιμάζειν, "They did not think it meet to dishonour the Tradition of Peter and Paul, Soz. l. 7. c. 19.

Another conceit by some is taken up, as if the Fast of Lent were not the Paschal Fast, because Tertullian doth not any where call the Paschal Fast *Quadragesima*: so endeavouring from a negative argument, of one Authors not using that one word, which they call for, to divide those fasts, that they might weaken their forces. But first, it is the Paschal Fast that is prefixed in our proposition, see pag. 24. where secondly, I have shewn also, that the Paschal Fast being confessedly by the Lawes of the Church, the Spring-fast, to attend the vernal Equinox, as all ancient Books and Rules do witness, (Κατὰ τὴν ἱαρινὴν ἱσημερίαν) the Lent. fast is but the Saxon for that Spring-fast. And of the word τεσσαρεσχοστή; *Quadragesima*, (beside the τεσσαρεσχοστήα mentioned in Irenæus's Epistle to Victor, elder then Tertullian, of which more hereafter, and Origen not many years after Tertullian, his *Habemus Quadragesima dies jejuniis consecratos*, of which before) that this was by the Ancients delivered, as the same with the Paschal Fast. [I speak not here of a precept unto all of strict fasting 40 daies untill each evening.] I first alledge the 69<sup>th</sup> Canon Apostolical, the Authors of w<sup>ch</sup> Canon call it ΤΗ'Ν ἈΓΙ'ΑΝ ΤΕΣΣΑΡΑΚΟΣΤΗ'Ν ΤΟΥ ΠΑ'ΣΚΑ, (a) "the

(a) Cum labore quadragesimam ante Pascha — quinquagesimam post pascha celebramus, S. August. tract. 17. in Job.

“the holy Quadragesimal Fast of Pasche. The great *Athanasius* in his Epistle *ad Orthodoxos*, writeth on this manner: ταῦτα ὃ ἐγένετο ἘΝ Αὐτῇ Τῇ ἈΓΙᾳ ΤΕΣΣΑΡΑΚΟΣΤῇ ΠΕΡΙ ΤΟ ΠΑΣΚΑ, ὅτε εἰ μὲν ἀδελφοὶ ἐνήσειον. “These things were “done in the holy Quadragesimal Fast it self about “the Pasche, or near Easter, when the Brethren [*i.e.* the Christians] were in fasting. — Οὐδὲ αὐτὴν τὴν Κυριακὴν τῆς ἁγίας ἑορτῆς ᾗ δέδωσαν. “Nor did “they reverence the Lords day it self of the holy Feast. And he here supposing a great violence offer’d to the Churches order, thus stirs up the Christians in the same Epistle, Κινήθη δὴ ἐν ἡμῶν, παρεκαλῶ — ἵνα μὴ δι’ ὀλίγου καὶ ἐκκλησιαστικοὶ κανόνες, καὶ ἡ τῆς Ἐκκλησίας πίστις παρεφθαρῇ. κινδυνεύει γὰρ ἀμφοτέρω, εἰ μὴ ταχέως ὁ Θεὸς δι’ ἡμῶν τὰ πλημμεληθέντα διορθώσῃ, καὶ ἐκδικίας ἡ ἐκκλησία τύχῃ. ἢ γὰρ νῦν κανόνες καὶ τύποι ταῖς ἐκκλησίαις ἐδόθησαν, ἀλλ’ ἐκ τῶν πατέρων ἡμῶν καλῶς καὶ βεβαίως παρεδόθησαν. ἔδδ’ ἐν ἡμῶν ἡ πίστις ἥρξασθαι, καὶ θ’ ἐξ. ἵν’ ἐν μὴ τὰ ἐξ ἀρχαίων μέλεις ἡμῶν τηρηθέντα ἐν ταῖς ἐκκλησίαις, ἐν ταῖς νῦν ἡμετέροις παραπόλῃται, καὶ θ’ ἐξ. κινήθη ἀδελφοί, καὶ θ’ ἐξ. “Be ye therefore mov’d also I beseech you — lest “after a while both the Canons, and the faith of “the Church be destroy’d; for both are in danger, “except speedily God by you reform the transgressions, and the Church be vindicated. For not “now first were the Canons and Rules of the “Church delivered, but they have been fairly delivered down and firmly of our Fathers; nor did “the Faith now first begin, &c. That therefore “those things which have been preserv’d in the “Churches even until our times, from them of old,

“may not now be lost in our daies, &c. Be ye stirred up, Brethren, &c. This I have the rather set down at large, because in that great abundance of 10. witnesses in that one age of the Council of *Nice*, I have not hitherto alledg’d ought from *Athanasius*; and here my chief use of him is, to shew, that from the very first beginnings of Christianity, he had received no other Paschal Fast then that of *Τεσσαρακοστή*, the Fast Quadragesimal; whereof the Great week was indeed a distinctly eminent and principal part, but a part, as appears also by all the Paschal Homilies of *Cyril of Alexandria*, in number 22. by me above alledg’d. Yea, *Socrates* himself, who is thought the least friend to this Fast of Lent, [as he is miserably abus’d in English by false translation, and himself in part mistaken, as we shall shew hereafter in the Appendix;] yet l. 5. c. 22. Οἱ μὲν γὰρ ἐν Ῥώμῃ τρεῖς πρὸ τῆς Πάσχα ἐβδομάδας, πλὴν σαββάτου καὶ κυριακῆς συνημμένας νηστεύουσιν, οἱ δὲ ἐν Ἰλλυριοῖς, καὶ ὅλη τῇ Ἑλλάδι, καὶ οἱ ἐν Ἀλεξανδρείᾳ, πρὸ ἐβδομάδων ἑξ, τὴν πρὸ τῆς Πάσχα νηστείαν νηστεύουσι, τεσσαρακοστὴν αὐτὴν ὀνομαζόντες. Where he grants, “that both those in “*Rome*, and those in *Illyrium*, and in all *Greece*, and “in *Alexandria*, kept a Fast of many weeks, [not “one only] whether six, or three; and that Fast “they call’d *Τεσσαρακοστή*, or Quadragesimal, and “he called τὴν πρὸ τῆς Πάσχα νηστείαν, the Paschal “Fast. And a little before, τὰς πρὸ τῆς Πάσχα νηστείας, the Paschal Fastings.

It happily it be the sense of some words of *Epiphanius*, that the Quadragesimal Fast, or *Τεσσαρακοστή* did determine before the beginning of the Great week of Fastings, which is oft called *Πάσχα*, (although



though *Petavius* deny that to be the sense of *Epiphanius*; I shall not contend; but say, that if such was his sense, he was almost singular therein. And that from his professed value of the Pseudo-Apostolical Constitutions, which have borrowed the name of *Clement*, as Collector, who never saw them, nor some ages after him; I have reason to suppose, that *Epiphanius* took up this opinion, from the 5. l. 12. cap. of those Pseudo-Apostolical constitutions, which first broach'd this conceit. Whereas the sacred 6<sup>th</sup> Council Oecumenical can. 2. (though giving high honour to the Canons Apostolical) rejected in exprels terms the Authority of those Constitutions. (a) Having thus clear'd the consent of the Generality of the Fathers, and the great number of undeniable witnesses by me produc'd, in the first 7. Ages, after the decease of the last of the Apostles; so uniformly witnessing, that the Paschal Fast of Lent was ever observed in the Church, as from the Apostles, and from Evangelical Instruction; I desire to know what is sufficient if this be not, to prove a *Tradition Apostolical*? if any shall hope to render the use of the Fathers useles, as to make any evidence herein; because forsooth they can alledge, that some one Father or other hath sometime call'd somewhat, *Tradition Apostolical*, which indeed was not: I answer, It was the Generality of the consent of other Fathers to the contrary, (at least the silence of all other Fathers therein, and many of those primitive Ages of the Church knowing nothing thereof) that let's us then know such not to have been *Tradition Apostolical*; which in our cause is all otherwise. Where

(a) ΔΙΑΤΑΞΕΩΝ  
ΠΕΡΙ ΤΗΣ Α-  
ΠΟΒΟΛΩ ΠΕ-  
ΠΗΜΕΔΑ - Υ.  
ΠΡΟΣ ΤΗΝ ΕΤΕΡΟ-  
ΔΟΞΕΩΝ, ΕΠΙ ΛΕΙ-  
ΜΗ ΤΩ ΕΚΚΛΗΣΙΑ-  
ΑΣ, &c.

(beside the uniform custome, and solemn practise of the Church of all Ages and-places, for some Paschal Fast, close upon the Vernal Equinox, which we therefore call the Fast of Lent or Spring) the positive Testimony of those Fathers hath been shew'd so general and consenting, that perhaps themselves who oppose this, will discern, that they do full ill service to Christianity, if they consider what now I shall propound unto them, for the strength of mine, and weakness of their Allegation. And that in brief is this :

(a) *Vincentius  
Lirinensis c. 39.  
Quicquid unus  
vel alter Patrum,  
quamvis ille san-  
ctus & doctus,  
quamvis Episco-  
pus, præter om-  
nes aut etiam  
contra omnes sen-  
serit, id inter pro-  
prias & occultas  
& privatas opini-  
unculas, à com-  
munis, publicæ ac  
generalis senten-  
tiæ autoritate se-  
cretum sit: what-  
soever one fa-  
ther only (or a  
second) albeit  
he be both holy  
and learned,  
shall opine be-  
side or against  
all the rest:  
that is to be se-  
vered among  
the singular, ob-  
scure and private  
opinions from  
the authority of  
the common  
publick and ge-  
neral judge-  
ment.*

As the Asseveration of some one or two Fa-  
thers of the Church, in the behalf of the Canoni-  
cal Authority of the Books of the *Maccabees*, or  
of the 3<sup>d</sup> Book of *Esdas* ; (I not needing at this  
time to name any other) which yet from the ge-  
nerality and consent of the rest of the Fathers, we  
know notwithstanding sufficiently, not to be Cano-  
nical ; (yea I add the positive rejection by some  
one or few Fathers, of the Epistles of *S. James*, and  
*S. Jude* ; which yet we know from the Generality  
and consent of the rest of those ancient Wri-  
ters, certainly to be Canonical) is no bar to the  
sufficiency of the Testimonies of the Churches Re-  
cords, to make undoubted evidence, which Books  
of Scripture are Canonical, and which are not :  
so as that he who should reject that evidence, would  
disserve our common Christianity in a very high  
and dangerous degree : So the Allegation of some  
one or few Fathers for something as Tradition A-  
postolical, which yet is not, (yea the possible Reje-  
ction by some one *Socrates*, or other Ecclesiastical  
writer (a) of something from being Tradition Apo-  
stolical,

stolical, which yet is) is no bar or hinderance, but that we may rest assur'd, that we have made undoubted evidence concerning the Tradition Apostolical of this Paschal Fast of Lent, from such generality and consent of Testimonies of the Fathers of those seven Ages next the Apostles, which we have produc'd.

Furthermore (if ought further need be said) let us now suppose a while, that no one of the Testimonies above by me collected, made any mention at all, in express terms, that this Paschal Fast of Lent was a Tradition Apostolical; that no one Author of all those had said in any word, That it was from God, or Christ, or the Apostles; but that only they testifie, that the universal Church had ever practis'd it; what force such practise alone, so well witnessed, hath in it to infer my conclusion, That it was from the Apostles, I will now proceed briefly to shew.

S. Augustine is the man, who is brought to say, (but nothing against what we say, nor other then what we have said,) *Non invenimus in literis Novi Testamenti evidenter praeceptum* of this or any other certain daies of necessary fasting; and hereupon, as S. Basil of another matter spake, (l. d. Sp. Sancto c. 10.) Διὰ τὸτο — τὰς ἐν τῇ ἐγγε-  
φων ἀποδείξεις ἐπιστάναι, τὴν ἀγέρον τῶν πα-  
τέρων ΜΑΡΤΥΡΙΑΝ, ὡς ἔδεδος ἀξίαν ἀποτε-  
πόμενοι.

“They clamour and call for Demonstrations  
“from

(a) This was the very objection of *Socrates*, concerning the Fast of Lent, l. 5. c. 22. against both the one side, who pleaded their observance from *S. John the Apostle*, and the others, who pleaded theirs from the Apostles *S. Peter* and *S. Paul*, which when *Socrates* had recited, he adds: 'Αλλ' ἴδετε μὴ τῶν ἐγγεγραμμένων ἔχει παραγενέν τὴν περὶ τῶν ἀποδείξεων. But none of these, saith he, can shew a demonstration concerning these things from their writings, or from the written word. So that *Socrates* his very objection and ground is answer'd in these following pages.

“from written Testimonies (a) and  
 “send away, (with disgrace) as no-  
 “thing worth, the unwritten witness  
 “of the Fathers: and c. 27. Ἀλλ’  
 ἔ παύσασθαι ἀνω καὶ κάτω θρυλλῶντες,  
 τὴν ἀμάρτυρον, καὶ τὴν ἀγέρον καὶ  
 ὅσα τοιζῶτα, &c. “But they cease  
 “not, up and down clamouring, that  
 “this is not witnessed in any writ-  
 “ten word of God. Yet the same  
*S. Augustine* (beside that he profes-  
 sed to find Authority for it, *ex ve-*  
*teribus libris, & ex Evangelio*, “out

“of the Old Testament, and out of the Gospel;  
 though not *Authoritatem Evidentem. Præcepti*, yet  
*Habet*, saith he, *Quadragesima jejuniorum authorita-*  
*tem, & in V. L. & ex Evangelio*; had he found it  
 neither evidently, nor obscurely, or at all, in the  
 written word of God; yet he would never have al-  
 low'd the opposers, to have abused to his words to  
 their conclusion: as shall now appear from his  
 Doctrine, not in one, but many of his undoubted  
 works, never retracted, nor in their Allegations  
 from him contradicted.

This holy Father thus writeth, speaking of a certain  
 custome of the Church: l. 2. *de Baptismo contra Do-*  
*natistas*, c. 7. *Quam consuetudinem credo ab Apostolicâ*  
*Traditione venientem; (Sicut MULTA QUÆ NON*  
*INVENIUNTUR IN LITERIS EORUM, neque in*  
*conciliis posteriorum, & tamen quia per Universam*  
*custodiuntur Ecclesiam, non nisi ab ipsis tradita & com-*  
*mendata creduntur.)* “Which custome I believe to  
 “have come from Tradition of the Apostles;  
 “(as

“ (as MANY THINGS, WHICH ARE NOT  
 “ FOUND IN THEIR WRITINGS, nor in the  
 “ Councils of following times, and yet because  
 “ they are observed through the Church universal,  
 “ are believed to have been by them delivered and  
 “ commended. *Ibid.* l. 4. c. 6. *Illa consuetudo, quam*  
 “ *etiam tunc homines sursum versus respicientes, non*  
 “ *videbant à posterioribus institutam, rectè ab Apostolis*  
 “ *tradita creditur.* “ That custome, which even then  
 “ men looking back upward, did not observe to have  
 “ been instituted by any following Ages, is rightly be-  
 “ liev’d to have been delivered from the Apostles.  
 And again, c. 23. *Quod universa tenet Ecclesia, nec Con-*  
 “ *ciliis institutum, sed semper retentum est, non nisi Apostolicâ*  
 “ *autoritate traditum rectissimè credimus.* “ That which  
 “ the universal Church observeth, and was not in-  
 “ stituted by Councils, but hath been ever retained,  
 “ we most rightly believe to have been no other  
 “ then a Tradition from Apostolical Authority.

To this his *Thesis*, if you will subsume his *Hypo-*  
*thesis*, see it above p. 62. *Sicuti quòd Domini Passio,*  
*&c. anniversariâ solennitate celebratur.* As for ex-  
 ample, saith he, that the Passion of the Lord is  
 celebrated in Anniversary solemnity. (Which we  
 have shewn not to have been first instituted by  
 any General Council.) Which he there reckons  
 up, *Inter illa, quæ non scripta, sed Tradita custodi-*  
 “ *mus; quæ quidem toto terrarum orbe observantur.*  
 Again, that he thought somethings may be  
 “ *non evidenter præcepta ab Apostolis,* “ not evidently  
 “ commanded by the Apostles, nor yet in their  
 “ writings at all commanded, and yet commanded  
 “ by the Apostles, and rightly so believed; see  
 “ his words, l. 5. de. *Baptis. con. Donat.* c. 23. *Apo-*  
 “ *stols*



*stoli nihil quidem exinde præceperunt, sed consuetudo illa ab eorum Traditione exordium sumpsisse credenda est: sicut sunt multa, quæ universa tenet Ecclesia, & ob hoc ab Apostolis præcepta benè creduntur, quanquam scripta non reperiantur.* “The Apostles indeed com-  
 “manded nothing in this matter, but that custome  
 “is to be believed to have taken its beginning from  
 “their Tradition: as there are many things, which  
 “the universal Church observes, and for this cause  
 “are rightly believ’d to have been commanded by  
 “the Apostles, although they be not found writ-  
 “ten. Here you see commanded by them, and not  
 commanded by them, in several senses; Therefore  
 his otherwhere, *non evidentè præceptum*, is by him-  
 self reconciled here to himself, in the many other  
 Testimonies above produced. Upon these grounds  
 therefore (a) S. Augustine elsewhere pronounces, that  
 to dispute against that which the Universal Church  
 observes, *Insolentissima est insania*. S. Basil perfectly  
 agrees hereto, *1. de. Sp. Sancto c. 29.* Ἀποστολικὸν ὃ  
 καὶ τὸ, κρατεῖτε τὰς παραδόσεις, αἷ παρελάβετε  
 εἴτε διὰ λόγου, εἴτε δι’ ἐπιστολῆς· ἃν μέγιστα μία  
 εἰς καὶ ἡ παρῶσα αὕτη· ἦν οἱ ἐξ ἀρχῆς διαταξάμε-  
 νοι, παραδιδόντες τοῖς ἐφεξῆς, συμπρεσίσης αἰετῶ  
 χερόν τῆς χρήσεως, διὰ μακροῦς τῆς συνθείας ταῖς  
 Ἐκκλησίαις ἐγκατερέιζωσαν. “But this also is A-  
 “postolical: Hold fast the Traditions, which ye  
 “have received, whether by word, or by Epistle:  
 “[2 Theff. 2. 15. (b)] of which especially this present  
 “is one, which they, who from the beginning, did  
 “constitute or appoint it, delivered to those that  
 “followed after, the usage proceeding on ever  
 “together with time, and rooted firmly by long  
 “custome in the Churches. Cap. 27. He tells us

(a) *Epist. ad J. nianum* 118. cap. 5.

(b) Upon this Text S. Chrys. holdsome al-  
 so faith, ἐν-  
 τεύξαν δὴλον,  
 ὅτι ἡ πάντα δι’  
 ἐπιστολῆς παρ-  
 εδίδον, ἀλλὰ  
 πολλὰ καὶ ἀρχαῖ-  
 ας — ὡς καὶ  
 παρὰ δὸν ἃ ἐκ-  
 κλησίας ἀξιοποι-  
 ουν ἡρώμεθα  
 παρὰ δὸς δὲ  
 μὴ ἐν πλέον  
 ἔστι.

of certain things received in the Church, Ἀπὸ τῆς σιωπαμένης καὶ μυσικῆς παραδόσεως, from a tacit and mystical Tradition; and gives instance, Ἀλλὰ ὅσα περὶ τὸ βάπτισμα, ἀποτάσσεσθαι τῷ Σατανᾷ, καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκ ποίας ἐστὶ γραφῆς; “As in Baptism, the [explicit] renouncing, “or profession to forsake the Devil and his Angels, “or Ministers [and so his works] (in express words “at the place of Baptism) from what Scripture is “it? Add to these Leo the Great, of near time to S. Augustine, *Serm. 2. de jejuniis pent. Dubitandum non est, dilectissimi, omnem observantiam Christianam, eruditionis esse Divinæ, & quicquid ab Ecclesiâ in consuetudine est Devotionis receptum, de Traditione Apostolicâ, & de Sancti Spiritûs prodire doctrinâ — manifestissimè patet inter cætera Dei munera jejuniorum quoque gratiam, &c.* “It is not to be doubted, O most beloved, but that each observance of Christian people (*viz.* of the generality of Christians) hath “been taught from God, and what ever hath been “[so] received by the Church into the practise of “her Devotion, doth derive it self from Tradition “Apostolical, and from the teaching of the holy “Spirit. — It is most manifestly evident, amongst “other the gifts of God, the gift also of the “Fasts, &c. Again in his Epistle *ad Dioscorum Alexandrinum*; *His, qui consecrandi sunt, jejuniis & jejunantibus sacra benedictio conferatur. Nam præter auctoritatem consuetudinis, QUAM EX APOSTOLICA NOVIMUS VENIRE DOCTRINAM etiam sacra, &c.* “Let the holy Blessing be given to those, which are consecrated, Fasting. For “besides the Authority of the [Churches] custom, “which we know doth come from Apostolical  

T teaching,

“teaching, the holy doctrine also, &c. *Fulgentius Ferrandus Diaconus* of the next Age in *Paranetico ad Reginam, regulâ quintâ: Et omnis, qui se ad Ecclesiam pertinere gloriatur, legibus vivat Ecclesiæ; Maxime his, quas antiquitas roboravit. Unde etiam consuetudo sine lege, quam tamen Ecclesiæ sanctæ traditio custodiendam jugiter posteris tradidit, eâdem Reverentiâ videtur custodienda, & nullatenus amovenda, si non est fidei veræ contraria:* “And let every one, who glorieth, that he “belongs unto the Church, live by the lawes of the “Church; especially those, which Antiquity hath “confirm’d. Whence also custome without a law, “*wh* yet the Tradition of the holy Church [Univer- “*sal*] hath delivered to be observ’d by posterity for “ever, seems that it ought to be observed with the “same Reverence, and at no hand to be laid aside, “when it is not contrary to the true Faith. It were easie to add numerous Testimonies from *S. Jerome, Epiphanius, Tertullian, Chrysostome*, and others; but these are sufficient. Only be it here well noted, that neither *S. Augustine, S. Basil, Leo, Ferrandus*, or others here, do speak of matters of Faith, or of essential duties moral; or of the Essence of Sacraments; all which we are taught indeed by the consent of these same Fathers, to be contain’d expressly in the holy Scriptures: (and so their Testimonies in that behalf are reconcileable with these :) But of ritual observances, which being visible, and as it were legible in the Universal Churches constant practise, needed not to be set down in her written rule. Or those which are therein set down, not necessarily, so evidently, but that they might need the Interpretation of such the Churches Practise.

The *Hypothesis* here to be subsumed, that the Paschal Fast of Lent was ever observ'd in the Church Universal, I may here well assume to my self, to have sufficiently prov'd, in the Testimonies already vouch'd throughout this whole Discourse. To all which 'twas yet much more easie to add numberless proofs of that matter of Fact, and Practise Ecclesiastical, (a) then to have alledg'd such witnesses, as hath been done already, throughout 7. Ages; which together with the Practise universal have testifi'd, in the Question of Right, as well as Fact, That this observance of the Paschal Fast had its Institution from the Apostles, from Christ, from God, and the Gospel; That it stands by Tradition Apostolical and Evangelical. If many among them have averred not only an Institution and Tradition Apostolical, and Evangelical, but also a Precept from the Apostles, &c. they have done that *ex abundante*, (by an overflowing measure) to what was the Proposition by me undertaken to be proved; *viz.* pag. 24. That the Church hath ever observed this Paschal Fast, since the time of the taking away of the Lord, the Bridegroom; and since the times of the Children of the Bride-chamber,

(a) Such as are these, *Socrates l. 4. c. 22.* Ἐστὶ δὲ τὰς αἰώνων ἐν τῇ ἐκκλησίᾳ, ἢ ἐν πάσαις αἰσὶν ὅτις ὀνηκῶν, καὶ μεσημβρινῶν, καὶ ἀρκηλῶν μερῶν τὸ οἰκονομῆναι παρὰ τοὺς ἱερεῖς ἐκκλησιαστικὰς, καὶ πρὸς τοὺς χριστιανικοὺς ὅταν πάντων. Amongst the rest, he particularly recounts Ἰταλίαν, Ἀφρικὴν καὶ ἅπασαν Ἀγυπτὸν, Ἰσπανίαν, Γαλλίαν, Βρετανίαν, Λιβύαν, ὅλην Ἑλλάδα, Ἀσπανίαν τε διόκησιν, καὶ τὴν συμμέσσην γνῶμεν καὶ δ' ἐξ.

*Socrumen l. 7. c. 19.* Τῇ ἡμέρᾳ Παρασκευῆς, ἣν ἐν λαβῶς ἀγανόλας τῆς ὁδοῦ ἐπὶ ἀναμνήσῃ τῆς σωτηρίας παύσας.

*Palladius Historiā Lausiacā cap. 20.* concerning *Macarius* the contemporary of *Pachomius*, Ἐπεὶ δὲ ἡ Τεσσαρακοστή καὶ ἡ ἰσὺς ὁ χρόνος Μακρίου ἐκείνου [viz. ἐκεῖ, ὅπου ἦν τὸ σκήμα τὸ μὲν μόνος ἐκείνου, χίλιοι τετρακόσιοι ἄνδρες] διαφόρους πολιτείας ἀναλαβόντα, καὶ μὴ ἐδίοντα ἐν ἐκείνῃ, καὶ ὅ [διὰ τοῦτο ἡ μερῶν, καὶ ὅ διὰ πάντων].

*Cassianus Collat. 21. c. 27.* An Diverso more. i. e. sex, vel septem hebdomadibus per nonnullas provincias Quadragesimam celebrari: SED UNAM RATIONEM. EUNDEMQUE MODUM JEJUNIORUM diversā hebdomadarum observatione concludi; hi enim, (inqui) sibi 6. hebdomadarum observantiam praeferunt, qui putant die quoque Sabbati jejunandum. Sex ergo in hebdomada jejunia persolvunt, quae eisdem 6. & 30 dies sexies revoluta consummant. His tripartite historiae l. 2. c. 12. Epistola synodica: cum omnibus ab Initio Pascha Custodientibus [but Jejunium Domini Pascha includit, scilicet S. Hierome.]

the Apostles of the Lord. And 2<sup>dly</sup> the Church hath done this, hath observed this Paschal Fast, as from the Apostles; grounding their practise upon Instruction Evangelical, Tradition Apostolical. Now how it is a Truth (to be noted also) that so many of the above-alleged witnesses, as do assert it to be a Precept Apostolical or Divine, do not only *à fortiori* prove my Hypothesis, (as is evident) but also *ex abundante assert*, that which is more; the Catholick Church in *Tertullian's* time which he opposed, when he wrote his book *de Jeuniis*, may from what is there set down, have sufficiently instructed us. When as chap. 2<sup>d</sup> the Church opposes to *Tertullian*, *Certos dies à Deo Constitutos, viz. illos dies in Evangeliiis jeuniis determinatos, in quibus ablatu est sponsus; & hos esse jam solos legitimos jeuniorum Christianorum.* "That there are certain daies constituted by God; that those daies are in the Gospel determined for Fasts, in which the Bridegroom was taken away; and that those only are now the legitimate daies of Christian Fasts. And yet the same Church there avoucheth also against *Tertullian*, that the Stations of the 4<sup>th</sup> and 6<sup>th</sup> daies of the week, amongst the daies dedicated [weh also we know to have reference to the Bridegrooms taking away.] *Ex Arbitrio agenda, non ex Imperio, cap. 13, 14.* are daies propounded to be observ'd by the Christian peoples free Devotion, not of Obligation or Precept. And this *Tertullian* freely acknowledges to be, as they had said, in these words: *Quæ [stationes] & ipsæ suos quidem dies habeant, quarta feria & sexta; passivè tamen currant, neque sub lege Precepti.* "which [stations] have their daies also, the 4<sup>th</sup> and 6<sup>th</sup> daies of the week; but "yet



“yet are current only, in being observed generally,  
 “but not under a bond of Precept. And this his  
 following Question put to the Church supposes:  
*Quale est autem, ut tuo arbitrio permittas, &c.* I speak-  
 ing of those stations. “How consistent is it, that  
 “you permit to your selves Liberty in the obser-  
 “vance of those daies? From all which I collect,  
 that the Church did profess a constitution Evan-  
 gelical: of certain daies, which only are legitimate;  
 and yet, at least in some, acknowledg’d no bond or  
 obligation of Precept. The same *Epiphanius* seems  
 to have understood in *Compend. Doctrin.* where  
 he distinguishes the Churches common obser-  
 vances, so as that some were *ἐν πειρασμῶ*,  
 by precept or command, *τὰ δὲ καὶ ἀποδοχὴν πει-  
 ράσεως*, recommended, as it were, to be imbra-  
 ced by the free choice of peoples Devotion. I  
 enquire not here, which of those two *Epiphanius*  
 taught the Fast of Lent to be; but only collect  
 from these two Authorities, that there may be  
 some Traditions Apostolical, which may be *Tra-  
 ditiones consilii*, and not *Præcepti*. Not intending  
 hereby, to determine, that the Tradition of the Pas-  
 chal Fast was not of Precept; but to declare, how  
 it is true, which is said, that those many Testimo-  
 nies among the Authorities above-alleg’d, which  
 call the Paschal Fast, a Precept, either of God,  
 of Christ, or of the Apostles, observed ever in the  
 Church, do *ex abundanti* prove my *Hypothesis*, (the  
 Tradition from the Apostles and perpetual obser-  
 vation in the Church) and more. Whether the  
 opposers bare Denial even so much as of the perpe-  
 tual practise in the Church, (from which if grant-  
 ed, it cannot be deny’d but that the other will fol-  
 low)

low) to be rightly collected from those Testimonies, be sufficient, let *Epiphanius* be heard, who beside all that I have already alledged from him, having said in his *Expositio Fidei Catholicae*, cap. 22. Τὰς ὃ Κυριακὰς ἀπάσας — ἡ ἀγία αὕτη καὶ δολικὴ Ἐκκλησία οὐ νηστεύει — ἔδ' ὅλως, ὅτε ἐν αὐτῇ τῇ Τεσσαρακοστῇ. [Albeit there he saith, Τὴν ὃ τεσσαρακοστὴν — φυλάττειν ἑωθεν ἡ αὕτη Ἐκκλησία ἐν νηστείαις διατελεῖσα.] “On the Lords daies this holy Catholick Church doth not fast — “not at all, no not in the Quadregesimal Fast of “Lent it self [of which Lent he had said, the same “Church is wont to observe the Lent persevering “in fastings. Τὰς ὃ ἐξ ἡμέρας τῷ Πάσχα ἐν ξηραγία διατελεῖσι πάντες οἱ λαοί. “The 6. Paschal daies [*viz.* the 6. last and principal daies of “fasting] all nations perform in dry, [or stricter] dyer. Against the opposers of all this in the 75<sup>th</sup> Heresie, he makes this Rejoynder: Καὶ περὶ τῆς ἐξ ἡμερῶν τῷ Πάσχα, πῶς παρεγγέλλουσιν [οἱ Ἀπίστολοι] μηδὲν ὅλως λαμβάνειν ἡ ἄρτε, καὶ ἄλως, καὶ ὕδατος, ποίειτε ἡμέραν ἄγειν, πῶς τε ἀπολύειν εἰς ἐπιρρώσκεισαν Κυριακὴν, φανερόν ἐστι. Τίς ὃ μᾶλλον ἐπίσταται τούτων; ὁ ἡπατημένῳ ἀνδρῶπος, ὁ νῦν ἐνδημήσας, καὶ ἕως νῦν ἐν τῷ βίῳ περιεὼν, ἢ οἱ περὶ ἡμῶν μάρτυρες γεγονότες, ἔχοντες περὶ ἡμῶν τὴν παραδόσιν ἐπὶ τῆς Ἐκκλησίας, καὶ ὅτοι παρειληφότες παρὰ τῆς αὐτῆς πατέρων, τῆς τε αὐτῆς πατέρων πάλιν μεμαθηκότων παρὰ τῆς περὶ αὐτῶν, γεγονότων, πῶς ἡ Ἐκκλησία παραλαβῶσα παρὰ τῆς αὐτῆς πατέρων, ἄχει καὶ τῆς δεῦρο κατέχει τὴν ἀληθινὴν πίσιν καὶ τὰς παραδόσεις; καὶ διαπιπλέτω πάλιν ἡ τέττε ἔννοια ἡ περὶ τῷ Πάσχα. “And concerning these 6 Paschal daies [*viz.*

[viz. of especial Fasting] “how they [the Apo-  
“stles] command, that either nothing at all, or  
“bread and water and salt be received, and in  
“what manner the day is to be observed, and how  
“the Fasts are to end towards the dawning of the  
“Lords-day, is evident. Now whom think we is  
“most knowing of these matters? whether this de-  
“ceived man [*Aerius*,] who lived but now, and is  
“as yet surviving, or the Martyrs which have been  
“before us, holding before our time this Tradi-  
“tion in the Church, and they having received it  
“from their Fathers, and their Fathers again ha-  
“ving learnt it from those which were before their  
“time; as the Church having received it from  
“her Fathers, retaineth the true Faith, and the  
“Traditions even until this time. Let now therefore  
“this mans conceit concerning the Pasche fall again  
“to the ground. Inlike manner *Vincentius Lirinensis*,  
with Innovators, writeth thus, c. 8, 9. *Illud etiam*  
*est nobis vel maximè considerandum, quod tunc apud*  
*ipsam Ecclesie vetustatem, non partis alicujus, sed uni-*  
*versitatis ab iis [Confessoribus, &c.] est suscepta de-*  
*fensio.* — *Omnium Sanctæ Ecclesie sacerdotum Apo-*  
*stolica & Catholica veritatis heredum decreta & de-*  
*finita sectantes maluerunt seipsos quàm vetustæ Univer-*  
*sitatis fidem prodere* — *Magnum hoc igitur eorun-*  
*dem Beatorum exemplum, planèque Divinum, & veris*  
*quibusque Catholicis indefessà meditatione recolendum,*  
*qui in modum septemplex Candelabri septenà Sancti*  
*Spiritus luce radiati clarissimam posteris formulam præ-*  
*monstrârunt, quonam modo deinceps per singula quæque*  
*erroris vaniloquia, sacratæ vetustatis autoritate, pro-*  
*phane novitatis conteratur audacia.* And c. 9. *Nosque*  
*Religionem*

*Religionem, non quâ vellemus ducere, sed potiùs quâ illa duceret, sequi oportere: id quod esse proprium Christianæ modestiæ & gravitatis, non sua posteris traducere, sed à majoribus accepta servare. Quis ergo tunc universi negotii exitus est? 1. — Recentia est scilicet antiquitas, explosa Novitas.* “That now is of us to  
 “be especially considered, that then in the very Antiquity of the Church, those (Confessors) undertook the Defence not of any part, but of the whole universal Church it self. — When following the Decrees and Definitions of all the Priests (or Bishops) of the holy Church, who were the **HEIRS OF THE APOSTOLICAL OR CATHOLIQUE TRUTH**, they chose rather to betray themselves, then the Belief of the **Universality of the Church**, following Antiquity. — Therefore this great and surely Divine example of those blessed men, is by an unwearied meditation to be remembred of all true Catholics; in as much as they inlightned with the seven fold light of the holy Ghost, after the manner of that Candlestick with its seven Lamps [upon the bowl of it, *Zech. 4. 2.*] have shew'd forth a most clear example to Posterity, after what manner for time to come, through all occurring vain doctrines of error, by the Authority of sacred Antiquity, the boldness of prophane Novelty may be crushed. And c 9. It is our duty not to lead aside Religion, whither we please, but rather to follow it, whither soever it leads: That being the property of Christian modesty and gravity, not to transmit their own devices to Posterity, but to hold fast the things they have received from their Ancestors. What  
 “then

“then was the issue of that whole contention [or  
 “business] viz. Antiquity was retain’d and No-  
 “velty exploded. If therefore, nothing, as is laid,  
 had been hitherto proved, but the universal pra-  
 ctise of this Fast, without instance of any beginning  
 of its Tradition; of what force it ought to be, that  
 very ancient holy Synod (*Synodus Gangrensis*) cele-  
 brated A. D. 319. a little before the first Oecume-  
 nical Council of *Nice*, and it self confirmed af-  
 terwards by the 4<sup>th</sup> General Council of *Chalcedon*,  
 and the 6<sup>th</sup> General Council of *C. P.* declareth by  
 its sentence Canon 19<sup>th</sup> Εἴ τις τῶ ἀσχυμένων χω-  
 εἰς σωματικῆς ἀνάγκης ὑπερηφανέσσο, καὶ τὰς παρα-  
 δεδομένας νηστείας εἰς τὸ κοινὸν, καὶ φιλαιοσύνας  
 ὑπὸ τῆς Ἐκκλησίας παραλῶσι, ἀποκυρῶν. ἐν αὐ-  
 τῷ τελεῖς λογισμῷ, ἀνάθεμα ἔστω. “If any of the  
 “Religious without corporal necessity shall of their  
 “pride dissolve the Fasts delivered from Tradition,  
 “unto the community [of Christians] (or to be ob-  
 “served by all in common) and which are observed  
 “by the Church, by a compleat determination of  
 “his mind rejecting them, let him be Anathema.  
 The merit of which sentence *Hormisdas* a holy  
 Bishop about the year 514. in *Epistolâ ad fratrem*  
*Possessorem*, doth thus declare, *Quando induit obedi-*  
*entiae Humanitatem opinionibus suis velata superbia?*  
*quando acquiescunt paci, contentionum stimulis assueti?*  
*sola certamina aventes de Religione captare, & man-*  
*data negligere — Una pertinacis cura propositi, ra-*  
*tioni velle imperare, non credere. Contemptores au-*  
*thoritatum Veterum, novarum cupidi Quæstionum, so-*  
*lam putantes scientiæ rectam viam, quâlibet conceptam*  
*facilitate sententiam. Eo usque tumoris elati, ut ad*  
*arbitrium suum utriusque orbis putant inclinandum*



*esse judicium.* "When will pride vailing it self  
 "within its own [private] opinions put on the  
 "Humanity of Obedience? When will they, which  
 "are accustomed to the gallings of contention ac-  
 "quiesce, or submit themselves to peace? who  
 "seem desirous to lay hold on nothing of Religion,  
 "but occasions therefrom of Contentions, and to  
 "neglect commands — The only care of such a  
 "a pertinacious purpose is, that it hath a mind to  
 "give law unto Reason, not to obey or believe it.  
 "such are contemnners of the Authorities of the An-  
 "cients, desirous of new questions, deeming their  
 "opinion, taken up upon any easie ground, the only  
 "right way of science; and are lifted up to that  
 "swelling of pride, that they think the Judgment  
 "of both parts of the world, East and West, is to  
 "be bowed to their pleasure and sentence.

Yet will we not lastly refuse to hear the Pleas  
 even of Novelty and Singularity it self, against this  
 Doctrine of the Churches publick times of Fasting.  
 And their first Objection is, that this Paschal Fast  
 (or any like) are set Fasts; and therefore supersti-  
 tious. Were it some Fast only upon incident and  
 extraordinary occasion, a Providential Fast, as they  
 speak, they could allow it; but a set Fast is a fixed  
 publick mark, and constant eye-fore to them. To  
 which, our Answer we will frame first from Evan-  
 gelical Instruction. When that holy pattern of  
 Widows *Anna* in the Gospel (*Luk. 2. 36, 38.*)  
 her self a Prophetess, and a Widow about 84  
 years of age, whereof she lived 7 only with one  
 only Husband from her Virginity, departed not  
 from the Temple, but served God with Fastings  
 and Prayers night and day: Were her Fasts only  
 pro-

providential, extraordinary and occasional? or were they superstitious? Were they not a regular, set holy Discipline of Fasting? *i. e.* almost continual, and differing from the Churches set Fastings (for the Community) only in the greater frequency? If they shall say, But she prescribed this Fasting to her self: And why may not the Church of God, (a more devout Virgin yet, than she a Widow) prescribe to her self? Thus for good purpose there stand in the very doors of the Gospel the Fast of *Anna*, the daughter of *Phanuel*; (a) of

(a) *Tertullianus l. de Jejunis c. 8. In limine Evangelii Anna Prophetis, filia Phanuelis, que in-*

*factem Dominum & cognovit, & multa super eo predicavit, &c. — post egregium titulum veteris, & univira viduitatis, jejuniorum quoque testimonio augeatur, ostendens in quibus officiis assideri Ecclesie debeat & a nullis magis intelligi Christum, quam semel nuptis, & sepe jejunis.* In the entrance or door of the Gospel standeth *Anna* the Prophetess the Daughter of *Phanuel*, which both acknowledg'd her Infant-Lord, and spake concerning him many things, &c. — After that egregious title of praise from her Widowhood of many years, and one only Husband; she is also magnifi'd by the Testimony of her fastings, shewing by what offices we ought to attend the Church, and that Christ is by none sooner understood, then by such as have been wives of one husband, and widows of often fastings. Where 'tis his *Debeat* only, that favours of Montanism. The like hath *S. Hierom* of *Judith* in his Epistle ad *Uriam*, *Legimus Viduam confellam jejunis, & habitu lugubri sordidatam, que non lugebat mortuum virum, sed squalore corporis sponsi [Christi] querebat adventum. — Vincit viros femina, & castitas truncat libidinem [vir. Holofernem] habituque repen'e mutato ad viduice sordes redit, omnibus seculi cultibus mundiores. — Sed & talia frequentiora nostris jejunia sponsi dolent absentiā, querebant presentiam.* We read of that Widow (*Judith*) much spent by fastings, and in her mourning habit, neglecting her body, who did not so much mourn for her deceased husband, as by the neglecting of her body seek the Advent of (the Lord) her Bridegroom — A woman overcomes those men [of war] and chastity beheads dust; and then again suddenly changing her habit, she returns to her victorious Fasts, and neglectings of her body, neater ornaments than all the Dresses of the world.

*John Baptist*, the son of *Zachary*, and of our Lord *Jesus*, the Son of God. Of this our *Anna S. Hierom* writes to the widow *Salvina*, de *Servandā viduitate*: *Habes tui ordinis, quas sequaris, Judith de Hebræa historiam, & Annam filiam Phanuelis de Evangelii claritate, quæ diebus & noctibus versabatur in*

*Templo & orationibus atque jejuniis thesaurum pudicitiae conservavit.* "You have, whom you may imitate, those of your own order, *Judith* from the Hebrew history, and *Anna* the daughter of *Phazeel*, from the Clarity of the Gospel, who was conversant nights and daies in the Temple, and by Prayers and Fastings preserv'd the treasure of her chastity. S. *Ambrose* in like manner, l. de *Viduis*: *Vides qualis Vidua praedicetur, unius viri uxor, etatis quoque jam probata processu: vivida Religioni: Cui diversorium in Templo, colloquium in prece, vita in Jejunio: quae dierum nostrumque temporibus, modestae Devotionis obsequio, cum corporis agnosceret senectutem, pietatis tamen nesciret etatem; quae viduitatem NON OCCASIONE TEMPORIS, non imbecillitate corporis, sed virtutis magnanimitate servaverit.* "You see what manner of Widow here is commended, the Wife of one Husband, tryed and approved by the progress of many years, [from youth to a very old age:] yet vivid as to Religion, whose commoration was in the Temple, her Colloquie Prayers, her life spent in Fasting: who by the Obedient and unwearied Devotions of her nights and daies, though she could not but feel the old age of her body, yet her piety was no waies decrepit, or enfeebled: who kept her Widowhood not from any occasion and reason of the time, [as of any instant necessity: and to her Fastings not occasional] not from any imbecillity of body, but from the Magnanimity of her virtue.

2. Was not *Cornelius* in the course of his ordinary piety, (as is most probable) fasting till the 9th hour? *Act. 10.* Who as he was a devout person, and

towards God, (praying as it were continually and rich in almes-giving towards the people; so in the austere sobriety of his own body, ἢ νηστεύων, μέ-  
χεις ἐνιδρὺς ὕδατος, ἐν τὴν ἑννάτην ὥραν προσευ-  
χόμενος, “he was fasting until the ninth hour, and  
“praying at the ninth hour; (an usual hour of pray-  
er with Gods people, Añ. 3. 1. Dan. 9. 2.) because  
at that hour he was to pray, he was fasting to that  
hour, our three a clock of the afternoon (a) (a) S. Hieronym.  
(Whence the Church hath measured her stations I. 2. adv. Jovinian.  
of Wednesday and Friday’s fast) And you have an. Cornelium Cen-  
above the Answer of God by his Angel to Corne- turio, ut Spiritum  
lius. Sanctum accipe-  
ret antequam  
Baptisma, elec-  
tissimis meruit  
crebrisque jeju-  
niis.

3. Did not St. John Baptist, whose food was such  
only, as the wilderness set before him, cibi oblati  
ab eremo, who came neither eating, nor drinking,  
fast in his ordinary course of Ascetical discipline, (b) (b) Chrysologus  
And so his disciples πυκνὰ, πολλά; de Jejunio Qua-  
dragesimal. Sermon.  
13. Joannem vi-

derat [Diabolus] urbium delicias squalentis eremi habitatore transisse, molliem carnis ve-  
stis asperitate calcasse, agresti cibo mundi totam frenasse luxuriam— Et tamen non ei dixit si  
Filius Dei es. At ubi Dominum vidit jugiter jejunantem, proclamat. si Filius Dei es. Sig-  
num panis petiti tui signum jejunii petiisti. Signum panis petis, ut jejunii tremendum sibi  
refugium signum.

Tertullian. l. d. Pudicit. c. 6. Onera legis usque ad Johannem, non Remedia.  
S. Hieronym. l. 2. adv. Jovinian. A diebus Joannis Baptiste jejunatoris & Virginis, reg-  
num Celorum vim patitur, & violenti diripiunt illud. Cyril Alex. Hom. 1. d. Feste Pas-  
chal. τί δ’ ἐπεὶ μοι τὸν μακρότερον Βαπτιστὴν ἀνδρῶν πᾶστων & τηλικούτων ἀπέφραξε;  
—Ὅχι, νηστεία, πάσης ἡμῶν ἀρετῆς ἰδέαν ἀποτίκτεται; νηστεία δ’ ἰσαγγέλιον πο-  
λιτείας τὸ μίμημα, σωπερσοῦνης πηγὴ, ἐγκρατείας ἀρχὴ, λαγνείας ἀναίρε-  
σις;

4. The Teachers and Prophets at Antioch,  
Añ. 13. were they not first joyntly fasting in their  
ordinary course of their ministry, v. 2. And then  
afterwards, v. 3 after the especial command re-  
ceived from the Holy Ghost for separating unto  
Him

Him *Barnabas* and *Paul* celebrated another fast upon the arising occasion? τότε ιησούς αὐτοὺς καὶ περὶ αὐτῶν, καὶ ἐπιδέξας τὰς χεῖρας αὐτοῖς. And so, the Church hath since done in her ordinary course of Fasts before her Ordinations: In fine that some do but vainly pretend to be wiser then the Church in reproving her Set times of fasting, because set and fixed annually, S. Cyril of *Alexandria*, a far greater Patriarch and wiser person, seems to me to have well proved, *Hom. 1. de Festis Pasch.* Εἰ γὰρ σοφός ἐστιν ὁ παρεμυμνάζων, λέγων, τοῖς πᾶσιν ὁ χρόνος, καὶ καιρὸς παντὶ περὶ γάμου, πᾶς ἐκ ἐυλόγως πάσης μὲν εἶναι πονηρίας ἐχθρὸν τεταῖ τὸν καιρὸν ὁμολογήσασιν; — Φέρετε τοιγάρ, καὶ ἡμεῖς τὰς εὐσεβείας ἐξουσίας, ἐπὶ τῇ ἐκκλησίᾳ ἀγωνία τῷ πόνῳ καλέσωμεν. καὶ τὸ περὶ τὴν λέγοντι, Σαλπίζατε σάλπιγι ἐν Σιών, ἀγιάσατε νηστείαν, κηρύξατε θεραπείαν — Τὴν ἱεράν τῆς Εκκλησίας κινήσωμεν σάλπιγξ, εὐσήμερον ὃ καὶ περιεφύλαττον κηρύγματι, &c. "If Solomon were wise, "who sayes there's a time for all things, and a season for every thing, why should we not confess it "reasonable, that this season [speaking of the "Paschal Fast] is the enemy of all wickedness? — "Go to therefore, let us call all the Lovers of "Godliness to this annual Combate. The Prophet "saying, *Blow the Trumpet in Sion, sanctifie a Fast,* " &c. Let us lift up the Churches holy Trumpet, &c. And after S. Cyril, S. *Augustine* in *Plal. 21.* Quoties Pascha celebratur; nunquid toties Christus moritur? sed tamen anniversaria Recordatio quasi representat quod olim factum est: & sic nos facit moveri tanquam videamus in Cruce pendentem Dominum. "As oft as the Paschal (Fast) is celebrated



“brated, doth Christ so often dye? Nay, But the  
“Anniversary Remembrance, as it were, repre-  
“sents unto us that which long since was done, and  
“makes us to be so affected, as if we saw the  
“Lord hanging on the Cross.

*A second Objection.* Even those set Fasts might not  
displease us, if they were not commanded, but  
left free. *Resp.* But how can they be set for, and  
celebrated by the Publick, even the whole  
Church, how shall they agree on any time and  
place for all, except they all be by some Pre-  
scription over-ruled? Again for Command,  
Fasting being confessedly a duty, commanded  
even in the N. T. (*βλπτέον* saith my Text) that  
the Church hath power to determine as to time  
and place, themselves acknowledge, even all who  
allow the Church any Authority at all. They  
which give her least, grant her this: yea they  
grant it to themselves, who deny it to the Ca-  
tholick Church. Was the Fast of the *Ninevites*  
less accepted of the King of Heaven, or less  
powerful for their deliverance from the wrath  
then impendent, because proclaimed by the de-  
cree of the King of *Nineveh* and his Nobles? *Jo-  
nah* 3. 7. So I ask of that commanded by the  
good King *Jehoshaphat*, *2 Chron.* 20. 3. 4. Was the  
Fast of the *Rechabites* (*Jer.* 35.) abstaining  
through so many generations, by a perpetual  
Fast, from wine (though no where commanded  
them by God) less approved, yea or rewarded  
by Gods especial promise, because commanded  
by *Fonadab* their Father? Was the Church  
of the *Jewes* of greater authority over her chil-  
dren, when she obliged her children in feasts and  
fasts.

fasts (not appointed by God) (as the feasts of *Purin*, and Dedication and the Set Fasts of the fifth and seventh moneths, *Zach. 7. 5.*) then the Catholick

Church now hath over her children (a)? Is not obedience an addition of another act of vertue to that of Fasting? (*viz.* of justice as well as abstinence, of humility and gentle tractableness as well as severity to themselves?) Among the causes of fasting, the humbling of our proud hearts being one chief, he that makes this objection; Because 'tis a commanded Fast, hath doubly need of the Fast, to teach him humility (b) as well as the denial of his appetites; to teach him to regard both the Bride-groom and the Bride, Christ his Father, and the Church his Mother, *Felix necessi-*

(a) *Hæc sunt festa 4. ista communissima, quibus Judæi tempore prophetæ Zachariæ jejunarunt, & adhuc annis singulis ordinariè summarique jejunant.* Buxtorf. Synagog. Judaic. c. 25. p. 457.

(b) S. Hieronym. Epistolâ ad Celsantiam, quæ est 14<sup>a</sup>. Qui probabiliter ac scienter abstinentia viriutem tenent, eo affligunt carnem suam, quò animæ frangant superbiam ut quasi de quodam fastigio contemptus sui atque arrogantia descendant, &c. They which retain the vertue of Abstinence according to knowledge, and allowedly, to that end afflict their flesh, that they may break the pride of their soul, that they may come down as from a certain height of their arrogance and contempt (of others).

*tas, quæ ad meliora impellit*, saith S. Augustine of it. They have great need to be so commanded, who fast, and fast not, both for debate. You cannot *πονησαι*, *make them fast*, saith my Text, *v. 35.* when the Bride-groom is with them. *Non potestis facere, vel adigere ad jejunandum*, This shews the daies would come, when they might be made or obliged to fast; but not by obligation of the old Law given to the *Jews*, which thenceforth was to cease; therefore by Christs new Law, whereby he bad that *new wine should be put into new bottles.*

But thirdly, Saith not S. Paul; *Stand fast in the liberty, wherewith Christ hath made you free*, Gal. 5. 1. Resp.

*Resp.* But then *S. Paul* subjoyns in the same chapter v. 13. *Only use not your liberty for an occasion to the flesh;* and *S. Peter* enters his Caveat also, 1 Ep. 2. 16. *As free, and not using your liberty as a cloke of maliciousness;* as it is for certain used, when that liberty, which the Apostle expressly declares to be from the Ceremonial Law, from which Christ hath freed us, is alledged for our freeing our selves from Christs own precepts and constitutions, and his Churches, and his Officers, whom he hath impowred under him: see *Gal.* 5. 1. with v. 2. *Stand fast in that liberty, viz.* from the yoke of Circumcision and the like, yea from all that would impose fasts upon you, whether Montanist, or other new Hereticks, or Consistory, or any other, who is not this Bride-groom, or his Bride the Church, and her Spiritual Governours (who in *Tertullian's* time, as he acknowledges, indicted Fasts) or Christian Kings and Princes, whom when God hath set to be the nursing fathers of his Church, he hath given to her such to order also her bodily dyet and fasting.

*Fourthly,* They object, The memory of Christs Passion (the Bride-grooms taking away) should be perpetual, not annual only, or weekly. True, And so his Resurrection, we trust; yet you have a weekly memorial of it of Gods appointment, the Lords-day, yea and Annual also (whether you less like that or no.) But our Faith, not our Fasting, is the best memory of his Passion. True, but 'tis so far from colour of Truth, that these two should be set opposite one to the other, that our Lord argues some of little faith from their no-fasting, upon just cause for the Bride-grooms Interest, see *Mat.* 17. 20, 21. God saw them both conjoyned in *Nineveh*, and the

one flowing from the other. So the people of *Nineveh* believed God, and proclaimed a Fast, *Jonah* 3. 5.

The next objection is that of humane nature : The Fast of Lent seems to us a hard task, and a heavy burden laid on mens shoulders. *Resp.* This objection could not be more improperly laid against any Master, or any Text, or any Interpreter of this Text, then against this our gracious Master, and especially in this his Constitution here prescribed, and the Churches Interpretation of it. How tender, how considering was he of the infirmity and weakness even of his own chosen Apostles ? excuses that in them, which *John* did not in his. He is careful that no bruised reed, no old bottles should be broken by any's zeal, that in the old and attrite garment the rent should not be made worse (nor the Schism in the Church :) Yea therefore is our Lord thus indulgent to his Disciples in firmity in this matter (saith *S. Chrysostome* on *Mat. 9.*) because he would shew them example, who were by him to be sent forth for the Masters, Teachers and Spiritual Governours of the whole world ; that they should gently lead those which were with young, and drive as all the Flock could go.

Τὰυτα ἔλεγε, νόμος ἐπιτιθεὶς καὶ κανὼν τοῖς ἐαυτῷ μαθηταῖς, ἵν' ὅταν μέλλωσι μαθητὰς λαμβάνειν τὸς ἐκ τῆς δικεμένης ἀπαντας, μὴ πολλῆς αὐτοῖς προσφέρειν τῆς ἡμετέρας. — Ἴνα καὶ αὐτοὶ ὅταν μαθητεύσωσι τὴν δικεμένην συγκαταβάνωσι.

"These things spake he, giving therein law "and rule to them his Disciples, that when they "should receive the whole world as their Disciples, they should deal with them with all gentleness

“cleans and condensation. — And thence  
*S. Chrysostome* himself for himself thus collecteth :  
 Μη τοίνυν μηδὲ ἡμεῖς πάντα παρὰ πάντων ἀπαι-  
 τᾶμεν, ἐν περσομίσις, ἀλλ’ ὅσα δυνατόν. “Let us  
 “not therefore in the beginnings exact all things of  
 “all men, but according as they are able to bear.  
 Therefore it is, that in every age, the Church and  
 the Successors of these Apostles have had in this  
 matter regard to the weakness of mens bodies, yea  
 and minds also. This shall appear in all her Pre-  
 scriptions; how careful, in the first exprels writ-  
 ten Law we meet with, that she promulgated for  
 it, Canon Apostol. 69 Εἰ μὴ δι’ ἀδυναμίας σωμα-  
 τικὴν ἐμποδίζοιτο. “If bodily weakness hinder not.  
*S. Basil* the great in his Asceticks, *ad ἐρώτησ. ιδ’.*  
 εἰ μὲν κανόνι πάντας περιλαμβανέσθαι τὸς ἐν τῇ  
 γυμνασίᾳ τῆς ἐνσεβείας ἀδύνατον· *ad ἐρώτησ’ ρδ’.*  
 αὐτάρκειᾳ δὲ ἄλλη ἄλλω καὶ τὴν τῷ σώματι ἔξιν  
 καὶ τὴν πρὸς τὸ περκεῖμενον χρεῖαν· τῷ μὲν γὰρ  
 πλείονα τροφῆς καὶ ἰσχυροτέρας χρεῖα διὰ τὸν πί-  
 ρον, &c. “To comprise under one and the same  
 “rule all that are exercised in piety, is a thing im-  
 “possible; one measure is a sufficiency to one, ano-  
 “ther to another, according to the habit or con-  
 “stitution, or need of the body, for one man hath  
 “need of more and stronger food because of his  
 “labour. &c. And *διατάξ. δι. ἐγκρατεῖα* ὃ γὰρ  
 πρὸς αἰσινῇ ἢ ἐκείῳ μετρομένη πρὸς τὴν τῷ σώ-  
 ματι δυνάμιν. “The Rule of Abstinence is best  
 “measured according to the power of every ones  
 “body. And for minds likewise, the Church well  
 knows, that there will in all ages be some babes in  
 Christ, some young men, some Fathers: some buds,  
 some blossoms, some ripe fruits: some old, some



new bottles and garments. Hence it is from the Churches tenderness and condescension, and not from the uncertainty or variety of Tradition, that we read in all Ancient Authors that variety allowed or indulged; so that though it was required of all, who had strength of body, to fast some daies, or weeks in those daies of the Bride-grooms taking from us, in the Paschal Fast, yet witness *Irenaeus* and *Tertullian*, and *S. Augustine* for the Western Church; *Dionysius* Bishop of *Alexandria*, *Epiphanius* of *Cyprus*, and *Socrus* for the East, there are clear Records, how in this Paschal Fast some fasted more daies or weeks, some fewer: some within the Abstinence of the 40 daies, choosing out 15 daies (in the East :) others (in the West) 21 for more strict Fasting. Yet so as that from all, of both Churches, abstinence from pleasures and Feasts, otherwise lawful, was expected, through all the 40 daies (in honourable memory of the Bride-grooms own 40 daies fast for us;) and some daies proper Fasts. Whilest others also (among them) as stronger vessels, held the stronger liquor of 40 daies Fast; and generally by all was observed *Continentia quadraginta dierum*, as *Leo* the Great speaks, *Serm. 3. de Quadrages. Ut ad Paschale Festum quadraginta dierum continentia se prepararet populus Christianus*, "That the Christian people might by some sort of abstinence through the forty daies prepare themselves for the Paschal Feast. Which same Author yet in his very next Sermon of Lent, contents himself for his Auditors with three daies fast only in the week, through the weeks of Lent. "Our Church also prays to him "who for our sakes did fast 40 daies and 40 nights, "that

“that he would give us grace to use such abstinence,  
 “that our flesh being subdued to the Spirit, we may  
 “ever obey his godly motions, &c. (not such mi-  
 “raculous Fasting as His.) *In those daies shall they*  
*Fast.* Our holy and tender Mother, the Church  
 considers her childrens strength, as Christ the chil-  
 dren of his Bride-chamber: she hath her excepti-  
 ons, relaxations for the sick, or weak, for children  
 and aged, prisoners and labourers, women with  
 childe and travellers, and in her compassion, seems  
 even to bear about another passion, with that  
 of her own fastings of Lent. There are wont  
 to be reckoned four reasons, which excuse from  
 fasting: 1. *Impotentia corporis.* 2. *Ex paupertate,*  
*indigentia ordinaria ciborum.* 3. *Necessitas laboris ma-*  
*joris.* 4. *Pietas boni melioris,* (to which some add,  
*Intempestas caloris,* in some regions, for some hotter  
 moneths of the year.) Three of them the 8<sup>th</sup> Coun-  
 cel of Toledo, Can. 9. recounts, *Illi verò quos aut etas*  
*incurvat, aut languor extenuat, aut necessitas arctat, non*  
*ante prohibita violare presument, quàm à sacerdote per-*  
*missum percipiant.* The 4 Excusations are ei-  
 ther bodily infirmity, or ordinary penury of diet  
 from their poverty, or necessity of greater toyl and  
 bodily labour, or zeal of some greater good, of-  
 fering it self upon the dispensing with their Fast.  
 And yet even in such cases take S. Chrysostome’s ad-  
 vertisement with you: ‘Εἰ γὰρ καὶ νηστεύειν ἐδύνασαι,  
 ἀλλὰ μὴ τρυφᾶν δύνασαι. ‘Ου μικρὸν ἢ καὶ τῆτο.  
 ἀλλ’ ἱκανὸν μὲν καὶ τῆτο κατασπάσαι τὴν τῷ δια-  
 βόλῃ μανίαν. καὶ γὰρ ἐδὲν ἔτως ἐκείνῳ τῷ δαι-  
 μονί φίλον, ὡς τρυφῇ καὶ μέθῃ— Εἰ ἀδενὲς σοι  
 τὸ σῶμα, ὥστε νηστεύειν δινηκεῶς, ἀλλ’ ἐκ εἰς ἐν-  
 χὴν ἀδενὲς, ἐδὲ πρὸς ὑπεροψίαν γαστρός, ἀτονον.

“For although thou canst not fast, yet canst thou  
 “forbear pampering thy body with delicacies, and  
 “fulnels. Nor is this of little moment, but oft  
 “avails to the weakning of the Devils temptations,  
 “to whom nothing is so pleasing, as Epicurean  
 “diet, and drunkenness — If thou hast a weak  
 “body, so that thou canst not continue such fast-  
 “ings, yet happily it is not weak to prayer, nor  
 “unable certainly to despise the pleasures of the  
 “full belly.

Yea, perhaps thy bodies health requires rather  
 this Fasting, or Abstinence, as well as the Churches  
 Law, and thy souls consideration. *Theodoret* on  
*Dan. 1.* hath well advertised us from the example  
 of the three children, who eating pulse and drink-  
 ing water (instead of their appointed meat and  
 wine) their countenances appeared fairer and fa-  
 ster in flesh then all the children which did eat  
 the portion of the Kings meal, c. 1. 12. — 14.  
*Theodoret* thereupon observes, I say, Μεμάρτυκεν ὡς  
 δυνατὸν ἔννευσεν ἡρώμενον σωματικὴν βίαν ἔν-  
 πρέπειαν κήσασθαι. “We are lesson’d that bodily  
 “strength and comeliness may gain by the use of  
 “fasting. And so *Chrysolog. de Jejunio Serm. 8.* saith,  
*Est jejunium pax corporis, membrorum decus, robur men-*  
*tium, vigor animarum, castitatis murus, pudicitiae pro-*  
*pugnaculum, civitas sanctitatis, magisterii magisterium,*  
*disciplinarum disciplina, Ecclesiasticae viae viaticum sa-*  
*lutare.* “Fasting is peace to the body, the come-  
 “liness of limbs, the strength of minds, the vigour  
 “of souls, a wall of chastity, a scone of purity,  
 “a city of sanctity, the instruction of instructions,  
 “the discipline of disciplines, the salutary provi-  
 “sion for the Churches way. Likewise *S. Chry-*  
*ostome,*

some Λογ. πρ' tom. 6. περὶ νηστείας d. ἐπιτελεῖς ὃ  
 ἡμῖν τὴν ἀδυναμίαν τοῦ σώματος, φησιν. Ἀπ' αὐτ. Μάλ-  
 λον ὃ εἰ βελανιδίνης μὲν ἀκρεμείας ἐξετάσαι τὸ  
 πῶγμα, καὶ ἐνεξίας αὐτὴν εὐρήσεις μνῆρα τυ-  
 χάνουσιν. Καὶ εἰ τοῖς ἡμοῖς ἀπιστεῖς λόγοις, παῖ-  
 δας ἰατρῶν περὶ τέττε ἐρώτησον, καὶ αὐτοὶ ταῦτα  
 σαφέςσου ἑρῶσι. "Will one say, But it doth in-  
 "flict upon us weakness of body. Resp. Yea ra-  
 "ther if thou would'st exactly search the matter,  
 "thou wilt find it the mother of health, or a good  
 "habit of body. And if thou believest not my  
 "words, ask the sons of the Physicians about it, and  
 "they will tell thee these things more clearly.

Lastly, to Fast is wont to be call'd in Scripture to  
 afflict the Soul (*Lev. 23, 29. Isa. 58. 5.*) This being the  
 end of fasting, that such chastening by affliction of  
 the body may afflict the lower sensitive powers of  
 the Soul, that the inferiour powers of the Soul being  
 afflicted, a troubled spirit, and a humbled heart  
 thence arising in us may be a sacrifice and burnt-  
 offering unto God. Afflict certainly thy Soul thou  
 mayst, which is the end, if thou art not able to  
 afflict thy body which is the means; since, therefore  
 only, thou mayst not perhaps safely afflict thy body,  
 for that it is already afflicted. Nay this it self, that  
 we are not happily able in body to be susceptible of  
 so salutary a medicine, as fasting, ought and is apt  
 to be one consideration, wherethrough to afflict  
 our selves. Therefore said God of the day of Expiati-  
 on to that people, among whom yet, no doubt, there  
 were many sick and infirm in body, as thou art: *Levit.*  
*23. 29.* Whatsoever Soul it be, that shall not be  
 afflicted in that same day, he shall be cut off from  
 among his people. *Certe qui jejunare non potest, non*  
*præ-*

*presumat inducere novitatem: sed fateatur esse fragilitatis propria, quod relaxat, & redimat elemosynis, quod non potest supplere jejuniis, saith Chrysologus Serm. 166. de Quadrages.* "At least he which cannot fast, let him  
 "not presume to introduce novelty: but confesse it  
 "to be from his own weaknesse, that he doth relaxe  
 "his fasting, and let him redeem by almes-deeds  
 "that which he cannot supply by fastings.

If any yet look on this duty of fasting in Lent, as dilagreeing to their pleasures of Spring, and therefore with fowre aversion do receive this meek and gentle law of this Fast, I shall anon evidence the Lawes of it to be an easie yoke, and mean while say, that God seems to complain of such refractory stupidity by his Prophet *Jeremy* c. 8. v. 7. *Yea, the Stork in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming; but my people know not the judgement of the Lord.* Ὁ τῆς νηστείας καιρὸς [ἡ τεσσαρακοστή] τὸ πνευματικὸν τῆς ψυχῶν ἔαρ, saith *Chrysostom* (tom. 5. λογ. α'. ἐν ἀρχῇ τῆς τεσσαρακοστῆς.) "The season of Fasting [Lent] is the spiritual spring of our souls. And the same in his 2d Homil. Ἐν ἡμέραις νηστειῶν ἡδοναὶ σβέννυνται, καὶ ἀρεταὶ ἀνθίσουσιν, καὶ σωτηροσύνης τὸ κάλλος καθαρῶτατον δείκνυται. And again, Ἴδὲ ἐπέση Τεσσαρακοστὴ πνευματικὴν σοὶ κολυμβήθραν δείκνυς, ἔχου ἕνα ἐτησίῳ κύκλῳ ἄρρωστον ἰατρεύσαν, ἀλλ' ὁλοκληρὸν λαόν. "In the daies of the Fast pleasures  
 "do dye, and vertues bud forth, and are in their  
 "flower, and the most pure beauty of sobriety puts  
 "forth it self. Behold the Fast of Lent is at hand,  
 "pointing out to thee the spiritual Pool which  
 "cures not one sick soul only in each years returning,  
 "but



“but a whole people. When God bad his Prophet Ezechiel to bear on his right side the iniquity of the house of Judah 40 daies: *I have appointed thee (saith God) each day for a year, (Ezek. 4. 6.)* or as the Hebrew, and your Margin hath it, *A day for a year, a day for a year.* And behold I will lay bonds upon thee, and thou shalt not turn from that side. It may be to us, for our own sins, possibly each day for a million of years, and we may well be patient of the bonds then. Add to this that these 40 daies on this side Easter of mourning for the Bridegrooms taking from us, are answered by other 40, yea 50 following Easter, of joy for the Bridegroom’s preience returned. S. Augustin, tractat. 17. in Joan. Cum labore celebramus Quadragesimam ante Pascha:

*cum letitiâ verò tanquam acceptâ mercede quinquagesimam post Pascha:*

“With labour let us observe the  
“Quadragesimal or 40 daies fast  
“before Easter: But with joy the  
“50 daies Celebrity after Easter  
“when we receive as it were a reward. (a) Forty daies Fast, (at least abstinence from pleasures, from full and pleasurable dyet) is a num-

(a) Ambros. 1. 8. in Luc. *Majores tradidere nobis Pentecostes omnes 50. dies ut Pascha celebrandos. Per hos 50. dies jejunium nescit Ecclesia, sicut Dominicâ quâ Dominus resurrexit, & sunt omnes dies tanquam dominica.* Our Ancestors have deliver’d unto us all the 50 dayes ending in Whitfunday to be celebrated as [a continued] Easter. Through these 50. dayes the Church knows no fasting, as neither on the Lords-day, whereon the Lord rose from the dead; and these (50)

are as it were all Lords-days. And in S. Ambros. Sermon. 60. Sic enim disposuit Dominus, ut sicut ejus passione in Quadragesima jejunium contristaremur, ita ejus resurrectione in Quinquagesima festis letaremur. Non igitur jejunamus in hac Quinquagesima; quia in his diebus nobiscum Dominus commoratur, non inquam jejunamus presente Domino, quia ipse ait: Nunquid possunt filii sponsi jejunare, quamdiu cum illis est sponsus? For, so hath the Lord disposed, that as we are to sorrow in his Passion by the Fasts of Lent, so should we from his Resurrection rejoyce in the 50 daies following Celebrity. In these therefore we fast not, because in these daies the Lord abideth with us. We fast not, I say, the Lord being present, because himself said, Can the children of the Bride-chamber fast, so long as the Bridegroom is with them?

ber consecrated by God in the Old and New Testament, in the Law by *Moses*, in the Prophets by *Elias*, in the Gospel by *Christ*: *Moses* the Type of *Christ*s Mediation, *Elias* of his Ascension, both the figures of his 40 daies Fast, and both they, and only they appear with him in glory at his Transfiguration. *Moses* by whole mediatory hand the Law was given, yet fasted 40 dayes, *Elias* who did not trouble *Israel* but was jealous for the Lord of hosts, yet fasted 40 daies, and troubled his own flesh: The Lord *Christ*, who knew no sin, yet fasted 40 daies, and thou who art a sinner, yet *cum Domino penitens jejunante non observas Quadragesimæ moderata jejunia*? “With the “Lord fasting wholly, dost thou not observe the “moderate Fasts of Lent? saith *S. Ambrose Serm. 34. de Quadragesimâ*. We have sinned, and 40 daies was the number of daies of Gods judgement on the old world by waters for sin. Forty daies fast the second time *Moses* undertook, to ask pardon for the peoples sin. Forty years the people of *Israel* bare their iniquities in the wilderness (*Num. 14.*) Forty daies fast like the 40 stripes appointed by God for the offender, (*Deut. 25.*) Forty daies the space which God gave *Nineveh* to repent in from their sins, and to avert their denounced destruction, The Spies sent by God returned from search of the land of *Canaan* after 40 daies, (*Num. 13. 25.*) and brought of the fruit of the Land. Now walk we therefore circumspectly, wisely in the land of our pilgrimage. With what fear? with what care? (*2 Cor. 7.*) Then shall we return with the cluster of grapes, the wine of Angels, the blood of *Christ*, a happy

py taste of the fruits of our future *Canaan*, *Chrysologus Serm. 166.* thus speaketh, *40 diebus ac noctibus expiaturus terram celestis Imber effunditur — Attendite, fratres, quantus sit quadragenarius numerus iste, qui & tunc cælum terris aperuit abluendis, & nunc fontem Baptismatis orbi toti pandit*: Speaking of the solemn publick celebration of Baptism (whereof the Deluge of waters cleansing the earth was a type) at the end of the 40 daies of Lent. At the end of 40 daies *Noah* according to Gods word opened the window of the Ark, which he had made. At the end of 40 daies God opens to us the window of heaven, and sends down the *Manna* of the holy Eucharist: when we with *Moses* and *Elias* have (according to our poor measure) fasted or abstained in some sense 40 daies, that at the end we may appear before God (as they) in a meet preparation to the Holy Eucharist; we yet shall need to wrap, with *Elias*, our faces in our mantles, and to fear before his presence in our approach to his Holy Table.

Conclude we therefore this of the Quadragesimal Fast with that of *S. Bernard Serm. 3.* *Nunquid non valde indignum est, ut nobis onerosum sit [Quadragesimale jejunium] quod Ecclesia portat universa nobiscum?* “Is it not a very unworthy thing, that that should seem burdensome to us, which the whole Church bears with us? And how universal this practise was, that of *S. Basil* in his 2<sup>d</sup> Homily of the praise of fasting will tell you: “In this time of Lent, there is no Island nor Continent of the earth, no City, nor Nation, no extream corner of the world, where the Edict of this Fast of Lent was not heard. Yea whatsoever Armies,

“ Merchants, Travellers, or Mariners are abroad, this  
 “ Fast comes unto them all, and with joy they all  
 “ receive it. — This composes every house,  
 “ every city, and every people, in sobriety, and  
 “ quiet, and concord; this stills the late clamours,  
 “ contentions, and noyses of the town: Let no one  
 “ therefore exempt himself from the number of  
 “ Fasters, in which every degree, nation and age  
 “ almost of men, and all of all dignities whatsoe-  
 “ ver are engaged.

And now lest any of the forty daies Spies of  
 this Montanous land should bring up an evil re-  
 port upon it, and affright you with the men of  
*Anak*, with the difficulty of this Forty daies Fast;  
 and by reason of some bottles, that do flie, the  
 good liquor should be in some part spilt, and per-  
 haps some bottles perish, and the Religious exer-  
 cise of Fasting evil spoken of, *ἡ χόμα χεῖρον*  
*γένηται*, and the Schism be made worse; I shall sin-  
 cerely let you know, how and in what manner  
 the Generality of the Christian Church did in  
 ancient daies observe this Fast of Lent; which I  
 doubt not but will be judg'd by you a light and  
 easie yoke. And as S. Ambrose *serm. 34. de Qua-*  
*drages.* calls it, *Quotidiana & moderata Quadrage-*  
*sima jejunia*, “ the daily and moderate Fasts of  
 Lent. This S. Hierom also in his *Epistle ad Letam*, doth  
 caution: *In perpetuo jejuniis hoc præceptum sit, ut*  
*longo itinere vires perpetue suppeterent, ne in primâ*  
*mansione currentes, in mediis corruamus.* “ In a con-  
 “ tinued Fast take this precept, that you take care  
 “ how your strength may last, and supply you for  
 “ so long a journey. The same S. Hierom *Epist. 15.*  
*Displacent mihi in teneris maximè atatibus longa &*  
*immoderata*

*immoderata jejunia*, “Fasts not only long continu-  
 ed, but also immoderate displease me, especi-  
 ally in young and tender ages. Therefore S. Chry-  
 sostome also provided, (λογ. ια. εἰς τὴν γένεσιν) that  
 in Lent relaxing their Fast on two daies together  
 every week, Saturday and the Lords-day, they  
 might take breath as it were, *Βεβαίον τι διαναπνεύ-  
 δαι ΚΕΧΑΡΙΣΤΑΙ Ὁ ΔΕΣΠΟΤΗΣ*, ἵνα καὶ τὸ  
 σῶμα μικρὸν ἀνέλθῃ ἀπὸ τῆς πίστεως τῆς νηστείας, καὶ  
 τὴν ψυχὴν παρεμυθισάμενοι, πάλιν παρελθουσὶν  
 τῇ δύο τέτων ἡμερῶν, τῆς αὐτῆς ἑξῆς μὴ περθυ-  
 μίας ἀπίωνται. “The Lord hath indulged these two  
 “weekly daies (Saturday and the Lords-day)  
 “like certain stages, inns, or havens, that the  
 “body being for a little while relax’d from its  
 “labours of the Fasting, and the mind comforted,  
 “they may again, when these two daies are passed  
 “over, afresh set upon the remaining part of the  
 “Fast to be travell’d through. *Basiliius Magnus*,  
 Ἀσκητικῶν διατάξεων δ’. Καὶ τῆτο γὰρ οἶμαι περ-  
 σήκειν, σκοπεῖν, ὅπως ἐν μὴ τῇ ἀμετελείᾳ τῆς ἐγ-  
 κρατείας τὴν δύναμιν τῆς σώματος καταλύσιντες,  
 ἀργὸν αὐτὸ καὶ ἀπεχνόν περὶ τὰ σπευδῆτα τῇ περ-  
 ξεων ἀπορήναμεν. Οὐ γὰρ δὴ ποίων ὁ Θεὸς τὸν  
 ἄνθρωπον ἀργὸν καὶ ἀκίνητον αὐτὸν εἶναι βεβέληκε,  
 ἀλλ’ ἐνεργὸν ὑπάρχειν περὶ τὰ καθήκοντα. Ἐν μὲν  
 τῷ παρεδείσῳ κελεύσας τὸ Ἀδάμ ἐργάζεσθαι καὶ  
 φυλάττειν αὐτόν—Περσῆκει τοίνυν μηδὲν κεινοτο-  
 μεῖν παρὰ τὴν φύσιν καὶ τὰς ὁρὰς τῆς ἐνεργείας τῆς  
 φύσεως, ἀλλ’ ἡμμένοντα τύτοις ἐμπεχνόν ἔχειν τὸ  
 σῶμα, μηδαμῶς ταῖς ἀμετελείαις παρελνόμενον. Τῆ-  
 το γὰρ, οἶμαι, ἀείσης δικονομίας ἐστὶ, τὸ τοῖς κει-  
 μένοις κατακολουθεῖν ὁρῆσι — καταμασχίνειν γὰρ  
 τῆτο καὶ παρελνὲν ταῖς ἀμετελείαις ἐκλίξουσιν ἑδά-



μῶς, — Δεῦ μέντοι καὶ τὸτο σκοπεῖν, ὅπως ἀν  
 μὴ περράσῃ τῆς τοῦ σώματος χρείας, εἰς ὑπηρε-  
 σίαν τοῦ ἡδονῶν ἐξωκέλωμεν — Δεῦ καὶ νηστεύειν  
 ἔμμετα, καὶ τὴν ἀναγκαιοτάτην ἐπιμέλειαν εἰσφέ-  
 ρειν τῷ σώματι, μὴ τῆς ἡδοιῆς ἡγεμένης περὶ τὰ  
 βράματα, ἀλλὰ τῆς λογισμῆς τὴν χρεῖαν μὴ ἀκρι-  
 βείας ἐρίζοντι. καθάπερ τινὲς ἐπισήμοντι ἰα-  
 τρῶ τοῖς καθήκουσιν ἀπεσπαθῶς τὴν ἀδίνειαν δε-  
 ραπύοντι. — Ὅτι καλὸν καὶ συμφέρον συνεῖναι  
 μᾶλλον ἢ παρεῖθαι τῷ σώματι, καὶ ἐνεργὸν τὸτο  
 παρέχειν ταῖς ἀγαθαῖς περῶσιν, ἢ ἀργὸν ἐκυσίως  
 ἀποτελεῖν. “For this I think we ought to take care  
 “of, that by no immoderate excels of abstinence  
 “we dissolve the strength of the body, and ren-  
 “der it unactive, and languishing as to any ho-  
 “nest employment and business. For God  
 “when he made man, would not, that he should  
 “be idle and not stirring, but active, as to things  
 “agreeable to his nature, commanding Adam  
 “himself in Paradise, to labour and to keep  
 “the garden. It is meet therefore, that nothing  
 “be innovated contrary to nature and the bounds  
 “set us by the gracious Author of our nature;  
 “but abiding within them, to maintain our bodies  
 “fit for action. In no wise dissolving its strength  
 “by immoderate fulness, or fasting. For this  
 “I suppose to be the best oeconomy to follow  
 “the laws of nature set us, and by no means  
 “to consume or enfeeble the body by immode-  
 “rate spendings of it. This also we must pro-  
 “vide for, that neither upon pretence of the bodies  
 “need we thrust our selves forth into the service  
 “of pleasure. We ought to use both moderate  
 “fastings, and yet supply the body with necessary  
 “susten-

“sustentation. Not following the prescriptions  
 “of pleasure, but of reason, accurately judging  
 “what is needful for us, concerning our viands;  
 “consulting right reason, as a knowing Physician,  
 “which may take care of the infirmity of our bo-  
 “dy, by things meet for it, disinterested from our  
 “appetites and passions. It is much better and  
 “more behooveful, that our bodie should be pre-  
 “served, in its consistent strength, and vigour for  
 “good actions, then by our own counsel to render  
 “it as it were dissolv’d and unactive. Thus  
 far *S. Basil*, one of the most strict Asceticks of  
 the Ancients, to whom agrees also *Procopius Gazæus*  
 upon *Isa. i.* Νησίαν ὃ βέλλει τὴν χεὶρ ἐπι-  
 δείξας, δαλαγωγῶσαν τὸ φρόνημα τῆς σαρκός—  
 εἰδὲ τὴν ἀποχὴν ὃ τῶν βρωμάτων ἐπιτείνειν χρεὼν,  
 ὥς ἐστι λυθῆναι τὸ τῶνον τῷ σώματι, καὶ περιελ-  
 κεῖν εἰς ἀπερσεξίαν τὸν νῦν. “He would a Fast,  
 “which without ostentation, should bring into  
 “subjection our carnal mindedness— But de-  
 “clares it our duty not to extend abstinence from  
 “meats, so far, as to weaken or dissolve the vigour  
 “of the body, or draw the mind to an inadver-  
 “tent incogitancy.

You see how unanimously and tenderly the an-  
 cient Doctors of the Church agree on this caution of  
*Observanda, but Moderata Quadragesima jejunia*; “The  
 “fasts of Lent to be observed, but with just and e-  
 “quitable moderation. How by the Ancients it was  
 moderated we will now say in a few words.

First, Then a *Quadragesima* all call’d it, as in  
 which though they could not hope to imitate the  
 miraculons 40. dayes fast, of *Moses*, *Elias*, and *Christ*  
 our Lord: yet in all those 40. dayes they could  
 abstain,

abstain, and they abstained from pleasures, and bread of delight, from publick joyances, and private unnecessary indulgences. And as many as whose health could bear it (without experience, or just fear of sicknesse, or weaknesse) from flesh and wine also: but as to the abstaining from all food till the evening, the generality of the pious Christians both of the East and Western Church sought out within that 40 dayes space, for their pattern some example of meer man, as themselves were, and that one unassisted with miraculous power (as *Moses* and *Elias* were) viz. *Daniel* his 3 weeks fast, *Dan.* 10. 2, 3. Whereupon I assure my self, that both the Western Church, even *Rome* it self singled out to themselves among their 40 dayes of abstinence (as *Leo* fitly calls it) 21 dayes, or 3 weeks for full fasts until the evening: the Eastern Church likewise 3 weeks, in which they reckoned but 15 dayes, (as appears from *Socrates*) as reckoning the weeks without the Sunday, and Saturday, on which the Eastern Church fasted not, except only one Saturday in the year, the Vigil of Easter day. As to the Western Church, where was the fast of Lent more strictly observed, then in Ancient *Rome*? Yet hear *Leo* the great, and first Bishop of that name in that See, thus instructing the Christian people of *Rome*, in his 4<sup>th</sup> sermon of Lent. *Ut omni immunditiâ à penetralibus cordis exclusâ, sanctificetur jejunium nostrum* [*Quadragesimale*]—*Secundâ igitur & quartâ, & sexta Feriâ jejunemus, Sabbato autem apud B. Petrum Apostolum vigilias celebremus.* “That all uncleannesse “being shut out from the inmost of our heart,  
“our

“our [Lent] fast may be sanctified.—Let us  
“therefore fast on the 2<sup>d</sup>, 4<sup>th</sup> and 6<sup>th</sup> day of  
“the week, and on saturday keep a watch  
“*apud B. Petrum. Apostolum.* These 3 dayes of  
each week in their 6 weeks fast of Lent from  
Quadragesima-Sunday made up 18 dayes, which  
with Ash-wednesday, and the friday following  
Ash-wednesday, and Easters-eve made up just  
their 21 daies Fast : which *Epiphanius* and the Tri-  
partite History (*l. 9. c. 38.*) relate that the *Romans*  
fasted (*i. e.* with this full fasting unto the evening)  
the space of 3 weeks before Easter. The same  
saith *Socrates* twice of the Eastern Churches 15  
daies fast, which they also measured for 3 weeks  
(exempting the Lords-day, and the Sabbath-day, as  
hath been said.) Thus great an agreement there  
was to observe both the Lords 40 daies Fast by  
their abstinence from pleasures, flesh, and wine, and  
if able, by stricter fasting, *Daniel's* 3 weeks. Which  
they had great reason thus to emulate ; 1. For  
that his only was done, as meer man contenting  
himself with the measure of a man, after he had  
seen *Moses*, and *Elias's* more glorious, but mira-  
culous, example. 2<sup>dly</sup> Because *Daniel* himself  
did undertake that 3 weeks Fast upon his fore-  
seeing in Spirit, the taking away of this our Bride-  
groom, the cutting off of *Messias* the Prince, but  
not for himself. Compare the end of *Daniel*  
*c. 9. v. 24, 26.* with the beginning of *c. 10. 2, 3.*  
3<sup>dly</sup> This Fast was kept by him (saith the Text  
*v. 4.*) in the first moneth of the year, answering to  
our *March* ; the time wherein the *Messias* was to  
be cut off, wherein the Christian Church would  
afterward celebrate their Paschal Fast for his  
Z Passion.

Passion. 4<sup>thly</sup> For the great acceptation with God, that this three-weeks Fast of Daniel found. Compare c. 10. v. 2, 3. with v. 12. *In those daies I Daniel was mourning three full weeks: I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my self at all, till three whole weeks were fulfilled. V. 12. Then said he unto me: Fear not Daniel: For from the first day, that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.* Thus we read when 40 daies were indicted by God for Nineveh's destruction, a three-daies Fast of Jonah in the Whales belly was accepted for him, *And the whale vomited up Jonah upon the dry land.* And a three-daies Fast of the city Nineveh, a city of three daies journey to pass through, was accepted of God for their deliverance. (See Jonah 3. according to the Lxx.) *And God repented of the evil he had pronounced against them, and he did it not.* On which saith S. Chrysostome tom. 6. λ'γ. πρ'. Ἡ μὲν γὰρ μέση καὶ ἀδδνηργία τὴν πόλιν ἐξῶσαν διέσεισε, καὶ καταβάλλειν ἐμελλε. Ἡ δὲ νηστία [τῶν ἡμερῶν] σαλευομένην αὐτὴν, καὶ μέλλουσαν καταπίπτειν ἐσησε. Εὐθείως δρόμου ἀπάιτων εἰς ἐπὶ τὴν νηστείαν, ἀνδρῶν, γυναικῶν, δούλων, δέσποτων, ἀρχόντων, ἀρχομένων, παιδίων, πρεσβυτέρων, ἐδὴ ἢ καὶ ἀλογων φύσις ταύτης ἀτελής ἦν τῆς λειτουργίας. Πανταχὲ σάκεα, πανταχὲ σποδός, πανταχὲ θρήνος καὶ ἔμωγή. καὶ ἦν ἰδεῖν πεῖγμα παρὰδοχόν, ἐπὶ σάκεα πορφυρεῖδα παρευδοκίμηθεῖσαν. Ὅπερ γὰρ ἐκ ἰχύσεως ἡ ἀλεργίς καὶ τὸ διάδημα, τῷτο ἴχετε σάκεα καὶ σποδός. — Καὶ πόλιν ἐξήρπασε καὶ κινδύαν. Μὴ πλήξῃτε ἐν — τὴν νηστείαν ἀκούσαντες.



κῆσαντες· Ὅτι ἡμῖν ἐστὶ φοβερά, ἀλλὰ τῇ  
 τῷ δαιμόνων φύσιν — Ὅταν ἐν τοῖς ἐχθροῖς  
 τῆς ζωῆς, ἔστω ἢ φοβερά, φιλεῖν αὐτὴν καὶ ἀσπα-  
 ζεσθαι, καὶ δεδουκέναι, χρή. “Drunkennes and  
 “gluttony, shook the city of *Nineveh*, when it  
 “stood fair and flourishing, but the Fast [of  
 “three daies] when it shook, and was about to  
 “fall, establish’d its standing. For forthwith you  
 “might see them all run unto fasting, both men  
 “and women, servants, and masters, Rulers, and  
 “people, children, and old men; nor was e-  
 “ven the irrational nature of beasts priviledg’d  
 “from this service. Every where was seen sack-  
 “cloth, every where ashes, every where lamen-  
 “tation and mourning. And a strange sight it  
 “was to see, what the Purple and Diadem could  
 “not do, that Sack-cloth and Ashes prevailed to  
 “do — And delivered the city from their dan-  
 “gers. Fear not therefore — when ye hear of  
 “the Fast; for that is not terrible to us [which  
 “delivers us from fearful judgements.] But it is  
 “terrible to the Devils — Since it is therefore  
 “so terrible to the enemies of our life, we ought  
 “to love, and embrace, and not to fear it. *S. Chrys-  
 ostome* had learned this from that of our Lord  
 (to whom every knee of things beneath the earth  
 also do bow) *Mat. 17. 20, 21. This kind goes  
 not out, but by Prayer and Fasting.* You have  
 seen the gracious Acceptance which the *Nine-  
 vites* Fast found with God Almighty. But lest  
 any of us should undergo like labour, and miss  
 of like acceptance, how far in the next place  
 directions for the truly Religious manner of per-  
 formance of this duty of fasting will be neces-  
 sary, *S. Chrysostome* will tell you upon the occasion

of this Ninevites Fast, in his 3<sup>d</sup> Homily *ad pop. Antiochen.* Οὐ γὰρ ἀρκεῖ τῆς νηστείας ἡ φύσις ἐξελεῖσθαι τὰς μετεμίχτας, εἰὰν μὴ μὲν τῷ περσόνῳ γένῃσαι νόμος. Καὶ γὰρ ἀθλητὴς φησὶν, ὃ σεραιῖται, εἰὰν μὴ ἰομύμως ἀθλήσῃ· ἵνα ἐν μὴ πόνον ὑπομείναιτες νηστείας, ἐκπέσωμεν τῷ σερᾶν τῆς νηστείας, μάθωμεν πῶς, καὶ τίνα τρόπον τὸ πᾶνμα μετιίται χρεῖ. Ἐπεὶ καὶ ὁ Φαρισαῖος ἐκεῖνῳ ἐνήσειεν, ἀλλὰ μὲν τὴν νηστείαν ἐκεῖνῳ κατήλθεν ἔρημῳ καὶ κενῷ τῇ ἀπὸ τῆς νηστείας καρπῶν. Ὁ τελώνης ἐκ ἐνήσειεν, καὶ ἐμπροσθεν γέγονεν ἐκείνῳ τῷ νηστεύσαντι ὁ μὴ νηστεύσας, ἵνα μάθῃς ὅτι νηστείας ὄφελος ἐστὶν, ἀν μὴ καὶ τὰ λοιπὰ ἐπὶ πάλιν. Ἐνήσειεν οἱ Νινευῖται, καὶ ἐπισπάσαιτο τὴν τῷ Θεῷ εὐνοίαν. Ἐνήσειεν καὶ Ἰουδαῖοι, καὶ πλέον ἐστὶν ἔπραξαν, ἀλλὰ καὶ κατηγοροῦντες ἀπὸ τῶν. Ἐπεὶ ἐν τοσούτοις ὁ κίνδυνος τῆς νηστείας τοῖς ἐκ εἰδύσιν ὅπως χρὴ νηστεύειν. ΜΑΘΩΜΕΝ ΤΗ' Σ ΝΗΣΤΕΙΑΣ ΤΟΤ' Σ ΝΟΜΟΥΣ, ἵνα μὴ τρέχωμεν ἀδύλως, μηδὲ εἰς ἄερα δέρωμεν, μηδὲ σκισμαχῶμεν πυκνέουσις. Φάρμακόν ἐστιν ἡ νηστεία· ἀλλὰ τὸ φάρμακον, καὶ μὴ ἐκείνῳ ὡφέλιμον ἢ, πολλάκις ἀχρηστον γίνεται διὰ τὴν ἀπειρίαν τῷ χρῶμένῳ. Καὶ γὰρ καὶ καιρὸν εἰδέναι χρὴ καθ' ὃν δεῖ, τῷτο ἐπιτιθεῖναι, καὶ ποσότης αὐτῷ τῷ φαρμάκῳ, καὶ σίμαλῳ κερῶν τὴν δεχομένην, καὶ χάρας εἶσιν, καὶ ἄρα ἐν τῷ, καὶ δίασαν κατὰ λήλον, καὶ πολλὰ ἔτερα· ἐν ὅπερ ἂν παρρηθεῖν τοῖς ἄλλοις λυμανεῖται πᾶσι τοῖς ἐρημμένοις. "For the nature of fasting, saith he, sufficeth not to free those which are exercised there- with; except it be performed according to a meet rule, or law. For he that striveth for masteries, is not crowned, except he strive lawfully. Lest therefore we undergoing the

"pain

“pain of fasting, fall short of the crown and  
“reward thereof, let us learn how, and after  
“what manner we ought to perform the thing.  
“For otherwise we know, the *Pharisee* also fasted,  
“but after his fast, he went away empty and  
“void of the fruits of fasting. Yea the *Publican*,  
“who fasted not, was preferr’d before him that  
“fasted, that you may learn, how there is no  
“benefit of the fast, except all other requisits  
“also do accompany it. The *Ninevites* fasted,  
“and drew down upon themselves the favour  
“of God. The *Jews* also fasted, and were never  
“the nearer, but went away accused. Since  
“therefore there is so great danger of the fast,  
“to those, who know not how they ought to  
“fast, LET US LEARN THE LAWS  
“OF FASTING, that we run not uncer-  
“tainly, nor beat the air, nor be as such cuffers  
“who fight as it were with their shadow, Fasting  
“is a medicine; but physick, although it be never  
“so good, that is prescribed, oftentimes becomes  
“unprofitable, by reason of the imprudence of  
“him that useth it. For that he ought well to know,  
“both the season of taking it, and the quantity, and  
“the constitution of the body, that receives it,  
“and the air or region, and the season of the year,  
“and what dyet is to be taken with it, and many  
“other rules; of which he that shall oversee any  
“marres the whole course of physick; which he  
“had enter’d upon. Let us then now come to  
these *Ninevites νόμος*, which St. *Crisostom* sayes  
we are to learn, the rules and laws of this fast,  
especially of Lent; that it may be such a fast, as  
God hath chosen. I will name eight. 1. That our

1 Pet. 4. 1.

Ila. 58.

fasting be as the Church at first design'd it, a great instrument of our great work of repentance from our sins, of judging our selves, that we be not judged of the Lord; of more instant mortifying all sinful lusts and affections, (as it is a special season of memory of Christs death and passion) forasmuch as Christ hath suffer'd for us, and we, if with him we suffer in the flesh, must cease from sin, as we learn from St. *Peter*. 2<sup>dly</sup>. That our fast be truly fasting, not a commutation only of our usual diet for other delightful fulness, refecti-  
 ons, and pleasures. 3<sup>dly</sup>. That fasting be not sever'd from its ancient company of watchings, hard-lyings, sorrowings, sequestration of ornaments, and publick joyances. 4<sup>thly</sup>. That in our fasting our bowels relent from all hard oppression of others to all works of justice, the fast which God hath chosen to undoe heavy burdens, and to break every yoke. 5<sup>thly</sup>. That it abound in works of mercy; the fast commanded us by God, to deal our bread, from which we fast, to those who not of choice, but by necessity do hunger. 6<sup>thly</sup>. To make our fastings subservient to our more instant prayers, as our bodies to our Souls; for a time, as St. *Paul* speaks, *κολαζομεν*, giving ourselves to attend on fasting and prayer, (1 *Cor.* 7.) as also to more frequent hearing of Gods word; as the Church at this season provides more frequent sermons, that while the outward man fasts, the inward man may be filled dayly. 7<sup>thly</sup>. More particularly take we care in this time of the abstinence of Lent to prepare ourselves for the Lords Holy Table at Easter, to which it is instituted as a preparation. Lastly. That all this your good  
 be

be not leaven'd with the leaven of vain-glory and hypocrisy, when ye fast be not as the hypocrites are. These the Ancient Doctors did joyn together in their injunctions; as may be seen, especially throughout St. Chrysostoms Homilies on Lent. Thus Casarius Bishop of Arles. A. D. 508. in his 2<sup>d</sup> Homilie of Lent. *Rogo vos, fratres charissimi, ut in isto legitimo ac sacratissimo Quadragesimæ tempore—etiam quod vos facere credo, charitatis contemplatione commoneo; ut per totam Quadragesimam, & usque ad finem paschæ castitatem, Deo auxiliante, servantes in illâ sacrosanctâ solemnitate paschæ, castitatis luce vestiti, eleemosynis dealbati, orationibus, vigiliis, & jejuniis velut quibusdam cælestibus & spiritualibus margaritis ornatî, non solum cum amicis, sed etiam cum inimicis pacifici, liberâ & securâ conscientia ad altaria Domini accedentes, corpus & sanguinem ejus non ad judicium, sed ad Remedium possitis accipere.* “I beseech you, most dear Brethren, that in this “ordained and most sacred time of Lent &c—  
“And of love I admonish you (that which I trust  
“you also do) that through the whole Lent unto  
“Easter, keeping yourselves through Gods help  
“in purity; in that holy Solemnity of Easter, you  
“being cloth’d with the light of purity, and made  
“clean and white by Alms, and adorned with Pray-  
“ers, Watchings, and Fastings, as with certain  
“heavenly and Spiritual Pearls; and being at peace  
“not only with your friends, but also with your  
“enemies, approaching with a free and quiet  
“conscience to the Altars of the Lord, may  
“receive his Body and Blood, not to judgement,  
“but for your Spiritual Remedy and healing.  
Hath not our Lord Christ prepared and mingled



as it were all these together in one part of his Sermon on the mount, Prayer, Alms, and Fasting, and charitable forgiving, and putting far from us hypocrisie (in those) & Repentance? *Ma. 6. & 7. c. to v. 5.* And these are indeed all link'd together in their own nature; when our fasting helping forward, and witnessing our Humiliation and Repentance, enabling us also the better to watching, and both giving us opportunity to Prayer, and enabling us at least out of what by Fasting we spare from our own bodies, to feed and relieve the poor; and therefore much more doing justice to others, in all things performing sincere obedience to God and his Church without hypocrisie, in love of our brethren and neighbours, and purity of our bodies, and meet preparation of our souls, we approach at the end of the fast, to the Holy Table, and heavenly feast of Christs most holy, purifying, and sanctifying Body and Blood. *S. Austin* somewhere compares the Faith of Christians to the lamp, Alms to the oyl in the lamp, Fasting and Watching to the golden snuffers of the Sanctuary, Prayer to the Incense, Justice and Obedience to the Sacrifice. But of those eight, let us proceed distinctly to speak somewhat to each. 1. That Fasting be joyned with Repentance; *Ut corpus & anima simul jejunent; corpus à cibis, Anima ab omni re malà,* saith *S. Hierom ad Rusticum.* "That the soul and body be joyn'd in the Fast, the Body commanded to fast from food, and the soul from every evil thing. *Quale est enim* (saith *S. Austin*) *propter peccatum jejunare, & in peccatis volutare?* "For what do we mean to fast for sin, and yet to wallow in sin? Before them both,

*Origen*

Origen had so advised, *Hom. 10. in Levit. 16. Jejunans debes adire Pontificem tuum Christum — Et per ipsum offerre hostiam Deo. Vis tibi ostendam, quale te oportet jejunare jejunium? Jejuna ab omni peccato; nullum cibum sumas malitie, nullas capias epulas voluptatis, nullo vino luxurie concalescas, &c. Nec hoc tamen ideo dicimus, ut abstinentie Christianae fræna laxemus; Habemus enim Quadragesimæ dies jejuniis consecratos, &c.* Will you, that I shew you what manner of Fast you ought to fast? Fast from all sin, feed not any way your malice, feast not your self with any pleasures, nor warm your self with any luxury, &c. Yet this we speak not to let loose the reins of Christian abstinence; For we have the daies of Lent consecrated to Fastings, &c. S. Chrysostome speaking also of Lent, makes the same judgement of Fasting, (λογ. β'. περὶ νηστείας) Ἐστὶ γὰρ καὶ κίπον ὑπομένειν νηστείας, καὶ μισθὸν νηστείας μὴ λαβεῖν. Πᾶς; ὅταν βρωμάτων μὲν ἀπεχώμεθα ἁμαρτημάτων δὲ μὴ ἀπεχώμεθα. Ὅταν κρέα μὲν μὴ ἐδίδωμεν κατεδίδωμεν δὲ τὰς τῶν πενήτων δικίας. Οἶνον μὲν μὴ μεθύωμεν, μεθύωμεν δὲ ἐπιθυμία πονηρᾷ — Ὅταν τὸ μὲν σῶμα κωλύσῃς τῆς νενομισμένης τρεφῆς, τῇ δὲ ψυχῇ προσάγῃς τὴν παρονομιον τρεφῆν — Ὅταν τῷ σώματι μὲν νησέῃς, διὰ δὲ τῇ ὀφθαλμῶν μοιχεύῃς. “A man may undergoe the labour of fasting, and not receive the reward thereof, [of which reward our Lord speak, *Mat. 6.*] How? When we abstain from meats, but not from sins: when we eat no flesh, but devour the houses of the poor: when we drink not our fill of wine, but are drunk with evil concupiscence: when thou deniest thy body its ordinary repasts, and feedest thy soul

A a

“ with

“with unlawful food : when thou fastest with thy  
 “body, and hast eyes full of adultery. The  
 same Father in his 3. *Homil. ad pop. Antioch.* Νη-  
 σεΐαν ὃ ἐ τέτυτην λέγω, τὴν τῇ πολλῶν, ἀλλὰ  
 τὴν ἀκριβῆ νησεΐαν, ἐ τὴν τῇ βρωμάτων ἀπο-  
 χὴν μύσιν, ἀλλὰ τὴν τῇ ἀμαρτημάτων — Ἰδω-  
 μέν τίποτε ἐστὶ τὸ λύσεν τὴν ἀπαρχίτηλον ἐκείνην  
 ὀργήν. Ἄρα ἡ νησεΐα ΜΟΝΟΝ, καὶ ὁ σάκευ ;  
 Ὅχι ἐστὶν εἰπεῖν. Ἀλλ’ ἡ παντὸς τῆ βίᾳ μεταβο-  
 λή — Καὶ εἶδε τὰ ἔργα αὐτῶν ὁ Θεός. Ἔργα  
 ποῖας ; ὅτι ἐνήσειον, ὅτι σάκεον περιεβάλλον ;  
 Οὐδὲν τέτων, ἀλλὰ πάντα ταῦτα σιγήσας, ἐπή-  
 γαγεν· Ὅτι ἀπέσρεψεν ἕκαστος ἀπὸ τῇ ὁδῶν αὐ-  
 τῶ τῇ πονηρῶν, καὶ μετενόησεν ἐπὶ τῇ κακίᾳ ἣ  
 ἐλάλησε ποιῆσαι αὐτοῖς ὁ Κύριος. Ὅρας ὅτι  
 ἐχ’ ἡ νησεΐα ἐξήρπασε τῷ κινδύνει, ἀλλ’ ἡ μετα-  
 βολὴ τῆ βίᾳ τὸ Θεὸν κατέτισεν ἴλεον τοῖς βαρβάρ-  
 ροις, καὶ εὐμενῇ. Ταῦτα εἶπον, ἐχ’ ἵνα νησεῖαν ἀτι-  
 μάζωμεν, ἀλλ’ ἵΝΑ ΝΗΣΕΙΛΑΝ ΤΙΜΩ-  
 ΜΕΝ. Τιμὴ γὰρ νησεΐας, ἐχ’ σιτίων ἀποχὴ,  
 ἀλλ’ ἀμαρτημάτων ἀναχώρησις. Ὡς ὅγε τῇ  
 τῇ βρωμάτων ἀποχῇ ΜΟΝΟΝ, ὁρίζων τὴν  
 νησεΐαν, ἐτός ἐστιν ὁ μάλισα ἀτιμάζων αὐτήν. Νη-  
 σεΐεις ; δεῖξόν μοι διὰ τῇ ἔργων αὐτῶν. Ποίων  
 ἔργων, φησὶν ; Ἐὰν ἴδῃς πίνηλα, ἐλέησον· ἐὰν ἴδῃς  
 ἐχθροὺς, καταλλάττηθι· ἐὰν ἴδῃς φίλον εὐδοκίμεν-  
 τα, μὴ βασκάνης — Μὴ γὰρ δὴ σίμα νησεύετω  
 μόνον, ἀλλὰ καὶ ὀφθαλμοὺς, καὶ ἀκοή, καὶ πόδες, καὶ  
 χεῖρες, καὶ πάντα τὰ σώματι ἡμῶν μέλη. Νησεύ-  
 τισαν χεῖρες ἀρπαγῆς, καὶ πλεονεξίας καθαρύνουσαι·  
 νησεύετωσαν πόδες δρόμων, τῇ ἐπὶ τὰ πασχόμενα  
 διατρέα ἀριζήμενοι· νησεύετωσαν ὀφθαλμοὶ μὴ  
 ἀλλότρια περιεργάζεσθαι κάλλη· τερπὴ γὰρ ὀφ-  
 θαλμῶν θεωρία. Ἀλλὰ αὐτὸ μὲν πασχόμενα ἡ

ἢ κακαλυμένη, λυμαίνεται τῇ νηστείᾳ — Νηστεία  
 ὁ ἀσκήσις, μὴ δέχεσθαι κατηγορίας ἢ διαβολάς.  
 “ \* The fast I speak of is not that of the vulgar, but  
 “ the accurate fasting; not the abstinence from  
 “ meats only, but from sins. — See we what it is,  
 “ that dissolv’d that indeclinable wrath [gone out  
 “ against the *Ninevites*] was it fasting ONLY and  
 “ sack-cloth? That cannot be said. But the  
 “ change of their whole life— And God saw their  
 “ works. What works? that they fasted? that  
 “ they were cloth’d with sack-cloth? neither of  
 “ these doth he mention; but faith, that every  
 “ one return’d from his evil wayes, and God re-  
 “ pent’d of the evil, that he had said he would  
 “ do unto them. Seest thou, that not fasting  
 “ deliver’d them from their danger, but the change  
 “ of their life rendred God propitious to those  
 “ *Barbarians*? This I have said, not that we  
 “ might dishonour fasting, but that we might  
 “ honour it. For the honour of fasting is not the  
 “ abstinence from meats, but the separating our-  
 “ selves from our sins, so that he who defines  
 “ fasting, by abstinence from meats ONLY, he  
 “ it is who especially dishonours Fasting. Dost  
 “ thou fast? shew it me by thy works. What works  
 “ wilt thou say? If thou seest the poor, shew him  
 “ mercy. If thou seest thine enemy, be reconcil’d  
 “ to him. If thou seest thy friend in honour, envy  
 “ him not— Let not thy mouth ONLY fast,  
 “ but also thine eye, thine ear, thy feet, thy hands,  
 “ and all the members of thy body. Let thy hands  
 “ fast from rapin and injury, let thy feet fast  
 “ from running to unlawful spectacles, let thine  
 “ eyes fast from busy beholding beauties belonging

"to others; for beholding with the eyes is as it  
 "were the food of the eyes; which if it be forbidden  
 "food, marres our fast— Let the fast of the  
 "hearing be, not willingly to take up accusations  
 "and slanders. With this Patriarch of *Constanti-*  
 "*nople* agrees S. Cyril Patriarch of *Alexandria*  
 "in his first Hom. de Fest. Paschal. Οὐ γὰρ  
 δὴ πνεύματι ἀσπιταίς, καὶ ΜΟΝΩΝ βρωμάτων  
 ἀποβολαῖς τὴν ἀληθεύσαν τῆς ἡσυχίας εὐρήσο-  
 μεν χάριν— ἀλλ' ἐκεῖνα τῆς ἐκτετακτοῦ ἀποτεμ-  
 πόμειοι [πορείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν  
 κακὴν *supra nominatas*] δι' αὐτὴν καὶ τὸ τῆς ἡσυχίας  
 ἐκτείνεται φάρμακον— Μὴ τρέψῃ τὸν νῦν ἀκολά-  
 σους ἡδοναῖς. Ἀργεῖτω παρὰ σοι τῆς πορείας τὸ  
 κέντρον. Πάθος ἐλευθέρων ἔχει τὴν γνώμην·  
 φεύγει γὰρ ἀκαθάρτων τὴν κοινωνίαν· Καλὸν μὲν  
 ἐν καιρῷ καὶ βρωμάτων ἀπέχεσθαι περιττῶν, καὶ  
 περιεργὸς τεταπείνης ἀναχωρεῖν, ἵνα μὴ τοῖς ὑπὲρ  
 τὴν χρεῖαν ἐδέσμοισιν ἐντροπῆσαι, ΚΟΙΜΩΜΕ-  
 ΝΗΝ ἘΦ' ἘΑΥΤΟΙΣ ΤΗ'Ν ἈΜΑΡΤΙΑΝ  
 ἘΓΕΙΡΩΜΕΝ. Πιστωμένῃ γὰρ καὶ σπαταλῶσα  
 διὰ τέτων ἡ σὰρξ, χαλεπὴ τε ἐστὶ, καὶ ταῖς τῇ  
 πνεύματι ἐπιθυμίαις δυσανταγώνιστος— Ἀρ-  
 γεῖτω τοίνυν ἐν ἡμῖν τὸ κακὸν, καὶ πᾶσα μὲν βρω-  
 ματῶν διχέδω τρυφή— ἡ δὲ σάρξ ἡμῖν ἐστίτω  
 ἡσυχία, ἡ πάσης ἀμαρτίας ἐχθερὰ— Ὁ χληρὸν  
 δέ. Αποκρ. Εἰ δὲ τὰ μικρὰ παθεῖν παροξύνονται,  
 μεῖζοσι καὶ χαλεπωτέροις περιπεσόμεθα— Πυ-  
 δομένην αὖ ἡδύως, γὰρ ἐστὶ διακεκμημένη, πότερόν πο-  
 τε, ἡσυχίαν ἐρᾷ οὐ χληρὸν, ἢ τὸ δι' αἰῶνα κολά-  
 ζεσθαι;— Ἀγαπήσωμεν τοίνυν τὴν ἡσυχίαν, ὡς  
 πάντες ἀγαθὸν καὶ πάσης ἐπιθυμίας μητέρα— Κα-  
 θαρίσωμεν ἐαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ  
 πνεύματος, ἐπιτελέσας ἀγιωσύνην ἐν φόβῳ Θεοῦ·  
 "Οὐτως



“Οὕτω γὰρ, ἕτω καθαροὶ τῷ δεσπότη τὴν ψυχὴν  
ἐπιτελέσομεν, ἀρχόμενοι μὲν τῆς ἀγίας Τεσσαρα-  
κοστῆς ἀπὸ πεντεκαιδεκάτης τῇ Μεχέρ μηνός.

“For in no wise may we find the truer grace of  
“fasting in ONLY abstinence from food, but  
“let us send away, and free ourselves from for-  
“nication, uncleanness, inordinate affection, and  
“evil concupiscence; for the remedy whereof  
“this medicine of fasting was found out— Feed  
“not therefore your mind with the pleasures of  
“intemperance, mortify the fury of fornication,  
“free your mind from inordinate affection, flee  
“the fellowship of unclean persons. It is good  
“therefore in season to abstain from needless  
“meats, and to withdraw from an exquisite table,  
“least filling ourselves with superfluous food, we  
“awaken the sin, that dwells and sleeps in us:  
“for the flesh waxing fat, and living in pleasure  
“becomes difficult and hard to be master’d by  
“the motions and desires of the Spirit— Let there-  
“fore evil be evacuated in us, and all delicacy of  
“food pass beside us— Let sober fasting enter in  
“unto us, which is the enemy of all sin. But it  
“is troublesome. *Resp.* If refusing to endure  
“a little we shall fall into greater and sorer  
“sufferings— I would gladly ask those that are  
“so affected, whether they will say it is trouble-  
“some to fast, or to be punished for ever. (a) —  
“Let us love therefore the fast, as being the mo-  
“ther of all good and of all cheerfulness— Let  
“us cleanse our selves from all filthiness of flesh  
“and spirit, perfecting holiness in the fear of  
“God. For so, so, I say, shall we perform a pure fast  
“unto the Lord, beginning the H. Lent from the 15

(a) *Viz.* Which  
might be pre-  
vented by fast-  
ing after a right  
manner, (1 Cor.  
9. ult.) I keep un-  
der my body, and  
bring it into sub-  
jection, lest that  
by any means  
when I have  
preached to others,  
I my self should  
be a cast-away.

“day of the month of *February* [so it fell that year.] And that you may understand S. *Chrysostomes* negative above, Ουχ ἡ νηστεία ἐξήρπασε, to be spoken, as not excluding Fasting from repentance in the deliverance of the *Ninevites*, but as pronouncing Fasting ineffectual with exclusion of repentance; and where they were both, Repentance to have been the principal, and the other for its sake, but for its sake to be assum'd; both his own words there following teach us, and more clearly S. *Cyril* here in this Homily, Τί δὲ τὰς Νινευίτας τῆς μεγάλης ἐκείνης διέσωσεν ἀπειλῆς; ὁ μὲν γὰρ Περσῆτης ἐκήρυττεν· ἔτι τρεῖς ἡμέρας [ισ. μ'] καὶ Νινευὶ κατασφάσσεται· οἱ δὲ καθάπερ τι φρεσίον ἀρῶντες καταλαβόντες τὴν νηστείαν, τὴν θείαν ἐδυσώπεν ὄργην, καὶ τῇ περσοκλήσειαν κακῶν ἀπηνάγκαστον. “What was it that sav'd the *Ninevites* from “that great commination? For the Prophet proclaim'd; Yet three [others read 40] daies, and “*Nineveh* shall be overthrown. They betaking “themselves to Fasting, as to an impregnable hold, “by importunity pacify'd the divine anger, and “were deliverd from the impendent evils. Where *Cyril's* Fasting must be understood likewise according to his words above, as including also the more principal work, Repentance. You have heard how these two renowned Patriarchs have defin'd the true Fasting; the rest are long.

Hear we now therefore our own Churches definition of it, in her Homily of Fasting, that as Fasting (in the outward part of it) is a withholding of meat and drink, and all natural food from the body, for the determined time of fasting; so also (saith the 2<sup>d</sup> part of the Homily)

The

The inward Fast of the mind is a sorrowfulness of heart, detesting and bewailing our sinful doings. A larger description if you require, you may take it thus: Fasting is a denying our selves lawful refreshments, for having not deny'd our selves in unlawful desires; a real judging our selves worthy to be punished, that we be not judged, and afflicting or punishing our selves, (*Ezra 8. 21.*) judging our selves also worthy (and executing on ourselves, for sometime, that judgment) of the wonted blessings created of God for man to enjoy, for our former inordinate enjoyments of them, and our other offences against God. *Illicitorum veniam postulantem oportet etiam illicitis abstinere*, saith *Haldarius lib. d. Ordin. Penitent. c. 5.* [*sed multo magis ab illicitis*] *Tertullian* Antiently in his book of Repentance c. 9. *Plerumque vero jejuniis preces alere, ingemiscere &c. [oportet.] In quantum non peperceris tibi, in tantum tibi Deus (crede) parcat.* “We ought frequently to feed our prayers with fastings, and with groans to utter them &c. By how much thou sparest not thy self, God will spare thee. Which *Cæsarius of Arles in Hom. 1. de Quadrages.* thus dilates upon: *Jejunia ac vigiliae & sanctae afflictiones humilitate corpora macerant, maculata corda purificant—ac sic mortificatione praesenti futura mortis sententia praeventur, & dum culpa auctor humiliatur, culpa consumitur, dumque exterior afflictio voluntaria distractionis infertur, tremendi judicii offensa sedatur, & ingentia debita labor solvit exiguum, quæ vix consumptum erat ardor aeternus.* “Fastings and watchings, and holy afflictions macerate the body in humiliation, and “purify the heart from its stains— And so by pre-  
“sent

“sent mortification the future sentence of death  
 “is prevented. And while the author of the sin  
 “is humbled, the sin is consumed; and while the  
 “outward affliction of voluntary severity is in-  
 “flicted, the offence of the dreadful judgment  
 “is appeased, and a little labour dissolveth great  
 “debrs, which eternal burning scarce would eat  
 “out.

Thus Fasting avails, much joyn'd with repen-  
 tance; repentance also is best perform'd in con-  
 junction with Fasting. S. Basil the great in his  
 1. Sermon of Fasting, Μετάνοια ὃ χρεῖς με-  
 τείας ἀργὴ — Νεσεία ἀρχὴ μετανόας — Συμῆ  
 ἐποχῇ, ἐπιδυμῶν χαιρεσμός. “Repentance with-  
 “out Fasting, is scarce set on work — Fasting  
 “is the initiatory discipline of repentance — the  
 “restraint of anger, the separating from concu-  
 “piscences. So see we in the example of whole  
 communities, that Gentile city of the Ninevites  
 (*Jonah* 3.) and the Jews the people of God (*Joel* 2.)  
 How it serves to the perfecting of the imperfect  
 Profelytes, in the instance of *Cornelius* (*Act.* 10. 9.)  
 How in conversion of single sinners, in the instance  
 of *Saul*, anon S. *Paul* (*Act.* 9. 9.) The reason is  
 rendred by *Chrysologus* in his 7<sup>th</sup> Sermon on *Mat.* 6.  
*Agricola si non impresserit cultrum, si sulcum non de-*  
*foderit, si non exciderit fentes, si gramina non evulse-*  
*rit, si in tuto semina non locarit, sibi mentitur, non*  
*terræ; nec terræ facit damnum, sed sibi non facit fru-*  
*ctum; & ita se vacuat, ita decipit, impugnat ita, qui*  
*terræ manu fallaci mentitur.* Expounding himself  
 further within a few lines thus. *Premens jejunii*  
*aratum, & abscindens gula gramina, atque eradicans*  
*luxuria fentes.* “The husbandman, if he break  
 “not

“not up the ground with the plow of fasting, if  
 “he cut not, dig not the furrow, if he cut not up  
 “the thorns of luxury, if he pluck not up the rank  
 “grass of superfluous plenty, if he place not the  
 “seed in safety, he is false to himself, not to the  
 “earth, brings no damage to the ground, but  
 “reaps no fruit to himself; and so deceives  
 “himself, who deals so with a deceitful hand about  
 “his ground. According to that of the Prophet,  
*Jer. 4. 3. Break up your fallow-ground, and sow not  
 among thorns. And Jer. 10. 12, 13. Sow to  
 your selves in righteousness, reap in mercy, break  
 up your fallow-ground: for it is time to seek the  
 Lord, till he come and rain righteousness upon  
 you.* Now for as much as Fasting is so useful an

instrument of contrition (a) and  
 Repentance, most wisely in the  
 Church is there appointed a yearly  
 publick season of joynt Fasting and  
 penance; wherein not only publick  
 offenders, but secret also, even the  
 whole Congregation joyn in hu-  
 miliatio for their sins: according  
 to that of *Leo the Great Serm. 4 de  
 Quadrages. Dum per varias actiones  
 vite hujus sollicitudo distenditur, ne-  
 cesse est de mundano pulvere etiam*

*Religiosa corda sordescere: Ideo magnâ divinæ in-  
 stitutionis salubritate provisum est, ut ad repa-  
 randam mentium puritatem 40 nobis dierum exercitatio  
 mederetur, in quibus aliorum temporum culpas, & pia  
 opera redimerent, & jejunia casta decoquerent.* Which  
 I have englished above. But to the same sense I may  
 alledge that of *S. Austin. l. 1. c. 169. Quæst. super*

(a) *S. Chrysostome, λόγ. 17. ad Ste-  
 lechium de Compunctione, Kai ὥστε  
 χαλεπὸν, μᾶλλον ὅ ἀδύνατον, ἀ-  
 ναμίξαι ὕδατι πῦρ, ἥτως οἱ μα-  
 τρυήν καὶ κατάνοξιν εἰς ταὐτὸ  
 συναγαγεῖν — Ἡ μὲν γὰρ δακρύον  
 ἐστὶ μύτης καὶ νύμφως, ἡ δὲ γέλασ-  
 θη παρὰ τοῦ στόματος, Even as it is hard,  
 yea rather impossible, to mingle fire  
 with water; so I deem, that fulness  
 of delicacy, and compunction can-  
 not be found together—for this is  
 the mother of tears and watching, the  
 other of laughter and extravagancy.*



*Genes.* Which is to be added to the 7 Testimonies for Lent, which I have out of him already produc'd. *Non enim frustra 40. dies jejuniorum sunt constituti, quibus Moses, & Elias, & ipse Dominus jejunavit, & Ecclesia præcipuâ observatione jejuniorum, Quadragesimam vocat. Unde & in Hebræo de Ninevitis apud Jonam Prophetam scriptum perhibent, Quadraginta dies, & Nineveh subvertetur; ut per tot dies pœnitentium humiliationi accommodatos, intelligatur in jejuniis sua deflevisse peccata &c.* "For  
 "it was not in vain, that 40. daies were constituted,  
 "in which *Moses*, and *Elias*, and the Lord himself  
 "fasted, and the Church with special observance of  
 "fastings, calleth Lent. Whence also concerning  
 "the *Ninevites* in the Prophet *Jonah*, it is said to  
 "be written in the *Hebrew*: Yet 40 daies, and  
 "*Nineveh* shall be destroyed; that through so  
 "many dayes accommodated to the humiliation  
 "of penitents, they may be understood to have  
 "bewail'd their sins in fastings.

For this cause *S. Hierom* also thinks, that not only *John* the Baptist, a preacher of repentance, was so remarkable for fasting, but that our Lord also, who began to preach and to say, Repent (*Mat. 4. 17.*) entred upon his office of preaching with the preparation of the fast of 40 dayes: *Ipse quoque Dominus, verus Jonas, missus ad prædicationem mundi, jejunavit 40 dies, & hæreditatem nobis jejunii relinquens.* "The Lord himselfe the true *Jonas*  
 "sent to preach (Repentance) to the world, fasted  
 "40 daies, leaving to us also the inheritance of  
 "fasting. *S. Cyril* of *Jerusalem* in his 1 *Catech.*  
 Thou hast given unto thee the penance of 40 dayes  
 (speaking of Lent) which 40 dayes *Leo* also calls in  
 his



his 4 term of Lent, *Dies mysticos, & purificandis animis atque corporibus sacratiōis institutos.* “Dayes “ of mystical meaning, instituted & dedicated to the “ purifying of our souls and bodies. *Theodulphus Bishop of Orleans Anno Christi. 843. in his Epistle num. 36, 37, Quadragesima cum summā observatione custodiri debet— Ipsos dies cum omni religione & sanctitate transigere debemus— Hebdomadā unā ante initium Quadragesimæ, confessiones sacerdotibus dandæ sunt, pœnitentia accipiendæ, discordantes reconciliandi, & omnia jurgia sedandæ, & dimittere debent debita invicem de cordibus suis &c.* (a) Et sic ingredientes in Beate Quadragesimæ tempus, mundis & purificatis mentibus, ad Sanctum Pascha accedant, &c. “Lent itself ought to be kept with all observance, and those daies to be pass’d with all “ religion and sanctity, and one week before the “ beginning of Lent, confessions are to be made “ to the Priests [*viz.* by such as need advice and “ relief to their conscience] penance is to be received, persons fallen into difference to be reconcil’d, “ and all strifes taken up, and men ought to forgive each other from their hearts &c. And so “ entering into the blessed time of Lent with clean “ and purify’d minds, they may arrive to the Holy “ Pasche (or Easter.)

(a) As S. Chrysostome before had said, ἡ γὰρ ἡμετέρα νηστεία, ἐν ἡμετέροις σπουδαίῃς, ἐν ἡμετέροις φιλαδελφίαις. The day of fasting, the day of composed gravity, the day of brotherly love.

The 2<sup>d</sup> rule was, that our Fast be truly fasting; (where the body is well and truly able) not an exchange only of our usual dyet for other delightful fulness and refections: For if Fasting be any thing, to which God hath promised any reward (as he hath *Mat. 6. 16.*) Be Fasting how little a thing soever, yet it is no small danger to mock God, who sees both in secret, and otherwise, and obser-

veth, that to which he hath promised to render a reward openly. It is a fearful thing, even in bodily things, yea and happily such as were in our own power, before they were pretended to, to lie to the holy Ghost. The 2<sup>d</sup> Council of Chalons. c. 35. complains of some mens fasting. *Et si carnum & vini usus eis interdictus est, mutata non voluntate, sed ejusdem cibi aut potus perceptione in tantum deliciis suis indulgent, ut deliciosius, his interdictis, aliorum ciborum vel potionum appetitu vivere cognoscantur. Spiritualis autem abstinentia, quæ in penitentibus vigere potissimum debet, & quorundam ciborum ac potionum perceptiones, & desiderium fugere debet — sibi non solum quarundam rerum perceptione, sed delectatione corporis penitus interdicat.* “Although the use of flesh and wine be precluded them, yet changing not their will, but only the kind “of meat and drink, they so far indulge their “pleasures, that those being interdicted them, “they are known to live more deliciously, after “their appetite of other meats and drinks. But the “spiritual abstinence, which ought to be eminent “in penitents, should both fly the enjoyment of “certain meats and drinks, and also wholly interdict to them corporal delights. S. Austin also, or whoever else was the Author of 157<sup>th</sup> Sermon, which is of the time of Lent, tells us, that which is too true (whosoever said it) *Sunt quidam observatores Quadragesimæ delictiosi potius quam religiosi, exquirentes novas suavitates, magis quam veteres concupiscentias castigantes; qui pretiosis copiosisque apparatibus fructuum diversorum quorumlibet varietates & sapes superare contendunt. Vasa in quibus coctæ sunt carnes tanquam immunda formidant, & in carne suæ*  
*ventris*

*ventris & gutturis luxuriam non reformidant; Jeju-  
nant, non ut solitam temperando minuant edacitatem,  
sed ut immoderatam differendo augeant aviditatem.  
Nam ubi tempus reficiendi advenerit, optimis mensis  
tandem pecora præsepibus irruunt, ventresque disten-  
dunt, artificiosis & peregrinis condimentorum diversita-  
tibus, tantum capiunt manducando, quantum digerere  
non sufficiunt jejunando. — tanquam non sit Qua-  
dragesima piæ humiliationis observatio, sed novæ vo-  
luptatis occasio, &c.* “There are certain observers  
“of Lent, followers of delicacy more then of Re-  
“ligion, that hunt out new delights of the belly,  
“rather then correct the concupiscences of the old  
“man; Who by costly and rich provisions, and  
“manner of cooking, strive to outdoe the variety  
“of natural tastes, of whatsoever severall fruites of  
“the earth. They are afraid of any vessels in  
“which any flesh hath been boyl’d, as unclean;  
“and yet in their own flesh fear not to admit the  
“luxury of the throat and belly. These fast, not  
“that they may by moderating themselves dimi-  
“nish their wonted full-feeding, but that by de-  
“ferring a meal, they may increase their intempe-  
“rate greediness of the belly; for when the time  
“of Refection comes, they rush to their tables, as  
“beasts to their full mangers, and distending their  
“bellies through diversities of artificial and strange  
“sauces, take in so much by devouring, as they  
“are not able again to digest by fasting. — as  
“if Lent were not the observation of a pi-  
“ous humiliation, but an occasion of seeking  
“out new pleasures. A like complaint makes  
*Theophilus* Patriarch of *Alexandria*, of some in the  
Churches under his care, *Epistola Paschali* 3. *Qui*

*autem legum praecepta custodiunt, ignorant vinum in jejuniis, carnum esum repudiant, & insatiabilem avaritiam Dei timore compescunt. — Non possunt suscipere Correctionem, qui luxuriæ oblatione capiuntur, neque ventris ingluviem ratione & consiliis refrænare, amore jejunii, qui desideria & periturâ cito voluptate studium virtutis infamant, non erubescens vinum clam bibere, & avidis faucibus arbitros declinantes, in cubiculis malsa potare, ut inediam & jejunia quæ ultro adpetere debebant, jejuniorum tempore, luxuriâ & ebrietate commutent: nescientes quod, etiamsi hominum conscientiam fugiant, & clausis parietibus vescantur carnibus, atque aves alites diebus Quadragesimæ, & propinquant Pascha immundis manibus lacerent, tristi vultu foris jejunia promittentes; corripit hujusmodi — Dominus, &c.*

“Such as observe the rules of  
 “Laws, know no wine in their Fasts, refuse eating  
 “of flesh, and correct insatiable greediness with  
 “the fear of God. — They refuse to receive cor-  
 “rection, who are taken with the delights of luxu-  
 “ry, nor know they to bridle with the love of  
 “fasting, the greediness of the belly, by reason and  
 “counsel, who defame the profession and study of  
 “vertue through perishing pleasures: being not  
 “asham’d secretly to drink wine, and in their cham-  
 “bers declining witnesses who may observe them,  
 “greedily fill themselves with sweet wine, that  
 “they may commute their fasts and abstinence,  
 “(in the time of Fastings) with luxury and drun-  
 “kenness; not considering, although they fly the  
 “conscience of men, and (their doors shut about  
 “them) in the daies of Lent feed themselves  
 “with flesh; and even Easter drawing near,  
 “with hands not clean tear their fatted fowls, and

“yet outwardly with a sad countenance professing fastings; that such God reproves, &c. This yet they would have thought Religious Fasting. Some make such satisfaction afterwards to their belly, their God, for some few hours preceeding emptiness (of which *Tertullian* said, *Spernitur jejunium, quod vespere deliciis compensatur*. “Not God only, but the man himself despises his own fast of the day, which in the evening he recompenses with delicacies :) as others by laying in store before, provide against the siege of the Fast: both which sorts of fasting *S. Chrysostom* warn’d his hearers of, *1<sup>st</sup> Cor. 6. 13.* Μὴ τοίουν διὰ μέθης ἵαμεν εἰς τὴν νηστείαν, μὴ δὲ ἀπὸ νηστείας εἰς μέθην καταλύσωμεν πάλιν. “Let not drunken riot usher in so grave a Matron as Fasting, nor let us kick down the meal which we have given, by more then recompensing the meal which we have forgone. The very same Admonition is *S. Basil’s* (in his 1. Homily of Fasting) Μὴ μυσαγωγείτω σε ἐπὶ νηστείαν ἡ μέθη — ὁ ἀδελῶν προγυμνάζεται· ὁ νηστέων περιπατεῖται, μὴ ὡς ἀμυνόμενοι τὰς ἡμέρας, μὴ ὡς κατασοριζόμενοι τὴν νομοθέτην — τί προτρέπη τὸν ἐχθρὸν προκαταχρῆν σε τὰ ὀχυράματα; “Let not Drunkenness initiate thee into the Fast— He who is to combat, exercises himself before; He that enters upon the Fast, must practise temperance before, not avenging the fasting daies, not dealing deceitfully with the Lawgiver— Why invitest thou the enemy to possess beforehand thy strong holds? In the day of Fasting, the Ancients simplicity required a deferring of the hour, a diminution of the quantity, a lessening of the number (if more then one) and an abatement of the quality



ty of our usual daily refectiōns; upon the fore-aldged example of *Daniel* c. 10. v. 2, 3. *In those daies I Daniel was mourning three full weeks; I ate no pleasant bread,* (or bread of desires, as 'tis in the Text, from which abstaining, he is himself by the Angel call'd a man of desires, c. 9. 23.) *neither came flesh, nor wine in my mouth; nor did I anoint my self at all, till three whole weeks were fulfilled:* S. Hierom thus Comments: *Hoc docemur exemplo, tempore jejunii à cibus delicatioribus abstinere (quod ego puto nunc dici panem desiderabilem) nec carnem comedere, nec vinum bibere.* "We are taught by this example, in the time of our Fast to abstain from more delicate food (which here I suppose to be meant, "by pleasant bread) nor to eat flesh [he means, "where the consideration of health can agree thereto] nor drink wine, [He might have added: Nor use other delicacies, as *Daniel* abstained from anointing himself at all, a delicacy of those Countreys.] From each of which *Eusebius* relates in his Ecclesiastical History, that S. James the Brother of our Lord, did all his time

(a) Eusebius l. 2. c. 23. Ἀπεικέ-  
σατά γε, μὴν τὰ κατ' αὐτὸν [Ἰδ-  
κασεν] ὁ Ἡγούμενος ἐπὶ τῶ  
πρωτοῦ Ἀποστόλου γενόμενος δια-  
δοχῆς, ἐν τῇ πέμπτῃ αὐτὸς ὑπο-  
μνήμασι τῶτον λέγων ἰσορεῖ τὸν τρι-  
πὸν διαδέχεται ὃ τ' Ἐκκλησίαν  
μετὰ τοῦ Ἀποστόλου ὁ ἀδελφὸς τῶ  
Κυρίου, Ἰδκαστος, ὁ δογματικὸς καὶ  
πάντων δίκαιος, &c. — Οἶνον καὶ  
σικερα οὐκ ἐπιεν, ἀλλ' ἐμψυχον ἔφα-  
γεν — Ἐλαίον οὐκ ἠλείψατο, καὶ βα-  
λάνιον οὐκ ἐχρήσατο.

perfectly abstain. (a) But *Daniel* in the three weeks of his Fast, and the generality of the Christian Church in her seven weeks Fast, They judg-  
ed it not agreeable to the time of their humbling and afflicting their souls, and chastning themselves (as offenders) and bringing into sub-  
jection their bodies (as servants,) by Fasting; to indulge them such meats and drinks as either were delicate

and pleasurable in themselves, or were full of high nourishment to the flesh, or provoked to any carnal appetites



appetites or desires, or enkindled the blood, and spirits. And because I see few, either of the Roman or the opposite Persuasion, that in practise or rule admit this of abstinence from wine, as any part of the Fast; I shall only say, besides that it was, and was noted by the Spirit of God, in *Daniel. c. 10. 3.* and in *John Baptist, Luk. 1. 15.* beside the many Canons of the Church prescribing it, it may more move some to hear from *S. Chrysostome* the general practise of the Christian people in his age, *Hom. 6. ad Pop. Antioch.* Παρεγενομένης τῆς νηστείας [*sc. τεσσαρεσκοῆς*] καὶ μυρία τις παρεκαλῇ, καὶ μυρία τις ἀγκυλῇ βιάσῃ, ὥστε μεταχεῖν οἰνοποσίας, ἢ ἑτέρε τιδος τῆς μὴ νεομισμείων ἐν νηστείαις ἀπογεύεσθαι, πάντα ἀν' ἐλοῖσθαι παθεῖν τις, ἢ τῆς κεκαλυμμένης ἀψαδαί τερφῆς. Καὶ ταῦτα ἡδέως πρὸς τὴν τρεπέζαν ἔχουσιν. Ἀλλ' ὅμως διὰ τὴν ἀπὸ τοῦ συνειδότος συνήθειαν φέρομεν πάντα γενναίως ταλαιπωρέμενοι.

“ When the Fast of Lent is come, although any  
 “ one would entreat a man ten thousand times, al-  
 “ though he would by vexation enforce one to take  
 “ his part of *drinking wine*, or any other thing for-  
 “ bid to be tasted on the Fasts, he would choose  
 “ to suffer all, rather than to meddle with such for-  
 “ bidden nourishment. And although we liked  
 “ well enough, of the pleasure of such Refection,  
 “ yet for the accustoming of our conscience, we  
 “ bear all generously, and persist in mourning.

And as to *Daniel's* not anointing himself, which is by Synecdoche put for other external delicacies also, our Churches Homily hath told us, That Fasting is an abstinence from all meat and drink, and all natural food, yea and from all delicious pleasures, and delectations worldly. I comprise

in this 2<sup>d</sup> Rule the instructions both of *Epiphanius* and of *Dorotheus* the Archimandrite: of *Epiphanius* in *Heretic 75*. Ἐν τῇ ταῖς ἡμέραις τῆς Πάσχα, ὅτε παρ' ἡμῖν χαμευνῆσαι, ἀγνεῖσαι, κκοπάζδειναι, ξεροφαγίαι, εὐχαι, ἀγρυπνῆσαι τε, καὶ νηεῖσαι, καὶ ὁ ἕξ. αὐτοὶ ἀπέωθεν ὁ ψανθοὶ κρέα τε καὶ οἶνον ἐαυτῶν τὰς φλέβας γεμίζοντες ἀνακχυγὰς, γελῶντες, χλευάζοντες τὰς τὴν ἁγίαν ταύτην λατρεῖαν τῆς ἐβδομάδος τῆς Πάσχα ἐπιτελούντας. "In the daies "before Easter, when with us are practised lyings "on the ground, purities, self-afflictings, dry-diets, "prayers, watchings, and fastings &c. [those he instructs us were the Churches practises] then "they [the *Aerians*] from the morning fill them- "selves with flesh and wine, loading their veins, "laugh, deride and mock at such as perform this "holy service of the Paschal-week. Of *Dorotheus* Archimandrita, about the year 692, in his 15<sup>th</sup> Doctrine. Οἱ ἄγιοι Ἀπόστολοι — ἡγίασαν ἡμῖν ταύτας ἐπὶ τῇ ἐβδομάδῃ τῇ νηεῖαν. — Ἐκαστος ἐν θείῳ καθαρθῆναι ἀπὸ τῆς ἀμαρτιῶν αὐτῆς τῆς ἔλα ἐνιαυτῆς, διὰ τῆς ἡμερῶν τέ- των θείας πρῶτον μὲν φυλάττειν ἐαυτὸν ἀπὸ ἀδιαφορίας βρωμάτων — 2 Εἴτα θείας ὁμοίως φυλάττειν τὸ μὴ καταλύειν τὴν νηεῖαν χωρὶς μεγάλης ἀνάγκης. 3 Τὸ μὴ ἐπιζητεῖν τὰ ἡδέα βρώματα, 4. Τὸ μὴ καταβαρεῖν ἐαυτὸν τῇ πλοσμονῇ τῆς βρωμάτων ἢ πομάτων. "The Ho- "ly Apostles have by their suffrage sanctify'd "to us these 7 weeks of fasting — Each one "therefore who is willing to be cleansed of "his sins of the whole year, is willing through "these daies, 1 to keep himself from indifference "of meats, 2 next he is willing also not to dissolve "his

“his fast [before the set hour] without great necessity. 3 not to seek out pleasurable food, 4 not “at any time to burden, or load himself with “fulness of meats or drinks. (a) Now for that this difference of meats, meets with most eager opposition, it shall be useful to recal to your mind, that in Canonical authority *Daniel's* clear example above, makes the objection of superstition to be itself impious boldness. And *S. Austins* defence among the Writers of the Church, against the Manichees objecting it, shames the objectors for ever. His words at large I cited above p. 120. Where he says, “Such abstinence from flesh and “wine, was in the time of Lent observ'd by almost “all Catholiques and Christians, for the souls “humbling, and the bodies chastening. And this he says was doctrine (he saith not *præceptum*) *Prophetarum & Apostolorum*. I conclude this with that of *Theophilus Patriarch of Alexandria* in his 3<sup>d</sup> *Paschal Epist.* *Nequaquam diebus Quadragesimæ (sicut luxuriosi divites solent) vini poculum suspiremus, neque in prælio, ubi labor & sudor est necessarius, carnum edulio delectemur.* “Let us by no means in “the dayes of Lent, as is the manner of luxurious “rich men, pant after drinking of wine; nor “yet in this our spiritual combate, where our “labour and sweat is necessary, be delighted “with feeding on flesh.

The 3<sup>d</sup> rule was, that fasting be not divorc'd from its primitive society of watchings, humi- cubations, sorrowings, putting away ornaments, and publick jollities. Thus these children of the Bride chamber, of whom the Lord said, the daies would come when they should fast, did in those

(a) *Antiochus*  
λ'γ. ζ'. πει-  
νῆστας. Νηστία  
ἐν ἐσιν, ἡ μόνον  
τὸ βεβηλαγαῖ-  
σαι, ἀλλὰ καὶ τὸ  
βεβηλαγαῖσαι.  
— τὸ μὴ πολυ-  
γαῖσαι.

daies with their fastings joyn watchings, and sorrowings. 2 Cor. 6. 5, 10. Ἐν ἀγρυπνίαις, ἐν νηστείαις, ὡς λυπόμενοι, ἀεὶ ὃ χαίρομεν, in watchings, in fastings, as sorrowing, yet alwayes rejoicing. And c. 11. 27. Ἐν ἀγρυπνίαις πολλάκις, ἐν νηστείαις πολλάκις, ἐν κόπῳ ἐμύχθω. "In watchings often, in fastings often, in weariness and "painsfulness. All is a sort of fasting, or containing our selves either from meat and drink, or from sleep, (which also is given to nourish and refresh the body) from mirth, from ease, and from ornaments. The use which Watchings have joyn'd with Fasting for Mortification, we hear from *Palladius in historiâ Lausiaca* c. 145. concerning *Candida*. Ταύτην τὴν γενναίαν οἶδα ἐγὼ διὰ πάσης τῆς νυκτὸς κοπιῶσαν ——— Ἐπὶ καθαιρέσει τῆς τῆ σαρκὸς δυναστείας· διηγεμένην, ὅτι τῆς νηστείας μὴ ἐπαρκέσει, σύμμαχον δίδωμι ταύτῃ καὶ τὴν ἐπίμοχθον ἀγρυπνίαν. "I knew this Generous "[*Candida*] went to labour and toyle throughout "the whole night — for the taking down the force "of her body; declaring her self, that whereas "Fasting did not suffice, I add [saith she] thereto, "this laborious auxiliary watching. *In Vigiliis sepe, nam Vigilia honestatis macerant carnes*, saith *Primasius in 2 Cor. 6.* "In watchings often, For honest and sober watchings do macerate and abate "the flesh. And *S. Hierom Epist. 19. ad Fur. de viduitate servandâ. Ardentes Diaboli sagittæ jejuniorum & vigiliarum rigore resinguendæ.* "The fiery "darts of Satan are to be quenched and deaded by "the rigour of watchings and Fastings. Our Lords example I have reserv'd unto the last, which take in the words of *Gregory Nazianzen* in his 16<sup>th</sup> Oration :

Oration: Καλὸν ὑποπιασμός σαμαίῳ, καὶ πειθέτω σε Παῦλῳ ἐκυτόν ἐστι παιδαγωγῶν, καὶ φοβῶν διὰ τῆ Ἰσραὴλ τὰς ἑαυτοῖς θαρσύνοντας καὶ ἐπαριέντας τῷ σαματι, καὶ Ἰησοῦς αὐτὸς νηστεύων καὶ πειραζόμενος, καὶ νικῶν τὸν πειραζόντα. Καλὸν προσευχὴ καὶ ἀγρυπνία, καὶ πειθέτω σε Θεὸς ἀγρυπνῶν πρὸς τὰ πάθος, καὶ προσευχόμενῳ. “Good is it to keep “under the body, Let *Paul* persuade thee that; “who still chasten’d himself, and striking terror “through thole of *Israel* (a) into all such as confide (4) 1 Cor. 9. 20, “in themselves, and indulge their body: And *Jesus* 23, 27. “himself, who fasted & was tempted, and overcame “the tempter! Good is prayer and watching, even “let [the Lord our] God himself persuade thee, “watching and praying before his Passion. Next also, *Tertullian* conjoyns, *Castigationem vidēis, atque cultūs l. de Penitent, c. 11.* Denying to our selves superfluity of ornaments, as well as of food. Thus God (*Exod. 33. 5, 6.*) commanded the children of *Israel*, when they had sinn’d, to put off their ornaments from them, and they stript themselves of their ornaments by the mount *Horeb*. For Humi-cubation, we have *David’s* example, 2 *Sam. 12. 16.* And *David* fasted a fast, and went in, and lay all night upon the earth. And the *Jewes* generally, *Esth. 4. 3.* adding to their fasting, weeping and wailing, and lying in sack-cloth and ashes. I conclude this 3<sup>d</sup> Rule with that of the 4<sup>th</sup> Ccuncil of *Toledo c. 5.* *In omnibus prædictis Quadragesimæ diebus — opus est 1. fletibus, ac 2. jejuniis insistere, corpus 3. cilicio & cinere induere, 4. animum mæroribus deicere, gaudium in tristitiam vertere; Quousque veniat tempus resurrectionis Christi, quando oporteat jam Allelujah in lætitiâ canere, & mærorem in gaudium commutare. Hoc enim Ecclesiæ universalis consensus in cunctis terrarum partibus robo-*



ravit. "In all the foresaid daies of Lent we  
 "ought to insist on 1. fasting, and 2. mourning,  
 "to cover the body with 3. sack-cloth and ashes,  
 "4. to humble our minde with mournings, to  
 "change our joy into heaviness, until the time of  
 "the Resurrection of Christ, when we are with  
 "joy to sing Allelujah, and turn our heaviness into  
 "gladness. *For this the consent of the universal Church*  
*"in all the parts of the earth hath confirmed.*

The 4<sup>th</sup> Rule, the Prophet *Isaiah* gives us, concerning joyning justice with our Fasting, (which is the acknowledgement of our unrighteousness) in these words (c. 58. 6.) *Is not this the Fast that I have chosen? To loose the bands of wickedness, to unde the heavy burdens, and to let the oppressed go free, and that ye break every yoke?* Not with the Pharisees fasting twice a week outwardly, and within [all the week] full of extortion and excess, *Mat. 23. 25.* Not with *Jezebels* fast, (in the Old Testament) robbing and murdering innocent *Naboth*; not bearing witness by their holy fasting to their wicked false accusing. Not fasting for strife and debate, and to smite with the fist of wickedness: the fast of the bloody Covenanting conspirators against the life of *S. Paul* in the New Testament, *Act. 23. 21.* Many such Fasts and Humiliation-daies from *Jezebel* the late Schism and Seditious conspiracy, her demure and bloody zeal, this poor Nation hath seen lately acted upon the stage. *Nunquid membra tua rectè domas, qui Christi membra dilanias?* saith *S. Austin l. de Utilitate jejunii*; "Dost thou rightly  
 "mortifie thine own members, who butchereest the  
 "members of Christ? who rentest the bowels of  
 "thy mother, the Church and Countrey that bare  
 thee?



thee? Such fasters I cannot better resemble, then to the ancient blood-thirsty Tyrants, who commanded their Lions to be kept some daies fasting and hungry, that they might with uglier greediness devour the meek condemned Christians.

The 5 Rule was, That (as our feasts, so) our fasts be inseparably conjoyn'd with alms and mercy to the poor. *Is not this the fast that I have chosen* (saith God) *is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thy self from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, &c.* Then shalt thou call, and the Lord shall answer, *Isa. 58. 7 9.* This is properly to forget to eat our bread (with *David*) and not forget or hide ourselves from our own flesh. One fasting joyn'd with many works of mercy, feeding with our bread, covering with our garments, and bringing into our house. This is righteousness going before thee, making thee friends of unrighteous *Mammon*, that may receive thee. This makes thy fasting assuredly health; and these two together fail not to obtain, that the 3<sup>d</sup>, thy prayers miss not to be heard and answer'd of the Lord. Thus much the Prophet. I was fasting, saith *Cornelius* of himself unto this hour; (the 9<sup>th</sup>.) *But the Angel of God said unto him; Thy prayers and thy alms are come up for a memorial before God.* And *S. Luke* saith of him, *He gave much alms to the people, and prayed to God alwayes, Act. 10. 2. 4. 30.* After whose example *Leo* (in his 3<sup>d</sup> Sermon.

*ferm. de jejunio Pentecostes*) directs our fast: (*um*  
*sanctas continentiae delicias appetentes aliquantulum*  
*nobis de terrenorum ciborum abundantia subtrahamus,*  
*ita proficiat eleemosynis, quod non impendit r mensis.*  
*Tum enim demum ad animae curationem proficit me-*  
*dicina jejunii, cum abstinentia jejunantis esuriam refi-*  
*cit indigentis.* "When we desirous of the holy  
 "delights of abstinence substract from ourselves  
 "something of the abundance of our earthly viands,  
 "that what is not expended upon our tables, may  
 "bring us in great gain, by being laid out on our  
 "alms. For then doth the medicine of fasting  
 "work to the curing of the Soul, when the absti-  
 "nence of him that fasts, refreshes the indigence  
 "of him that hangers. That Ancient writer *Ori-*  
*gen* speaking of Lent-fast, and the weekly stations,  
 tells us of a certain saying of the Apostles, which  
 had come down to him, *Hom. 10. in Levit. 16.*  
*Habemus enim Quadragesimae dies jejuniis consecra-*  
*tos; habemus quartam & sextam septimanae dies, quibus*  
*solemniter jejunamus—est & alia adhuc religiosa [jeju-*  
*nandi ratio] cujus laus quorundam Apostolorum literis*  
*praedicatur. Invenimus enim in quodam libello ab*  
*Apostolis dictum, Beatus est qui etiam jejunat, pro*  
*eo ut alat pauperes. Hujus jejunium valde acceptum*  
*est apud Deum.* "We have the dayes of Lent  
 "consecrated to fastings, we have the 4<sup>th</sup> and 6<sup>th</sup>  
 "dayes of the week, whereon we solemnly  
 "fast—there is also yet another Religious way  
 "of fasting, whose praise is set forth in writing  
 "from certain of the Apostles; for we find in a  
 "certain book, that it was said by the Apostles;  
 "Blessed is he, who fasts also for that end, that  
 "he may relieve the poor. This mans fast is much  
 "accepted

“accepted with God. *Misericordia & pietas*  
*[eleemosynæ & orationes]* jejuniis sunt alæ, per quas  
 tollitur & portatur ad cælum, sine quibus jacet &  
 volutatur in terrâ, saith Chrysolog. *serm. 8. de*  
*jejun.* “Alms and prayers are the wings of fa-  
 “sting, by which ’tis carried up to Heaven, [as  
 “was *Cornelius’s*] without which it lies dead and  
 “spiritless upon the earth. *Idem ibid.*” *Jejunantes*  
*ergo, fratres, prandium nostrum reponamus in manu*  
*pauperis, ut servet nobis manus pauperis, quod venter*  
*nobis fuerat perditurus—* *Manus pauperis est gazo-*  
*phylacium Christi— Pauperi qui non jejunat, Deo sin-*  
*git.—* *Jejunium sine misericordiâ simulacrum*  
*famis est— sine pietate jejunium, occasio est avaritiæ.*  
*Quia parcitas ista, quantum siccatur in corpo-*  
*re, tantum tumescit in sacco.* “Let us therefore,  
 “O my Brethren, when we fast deposit our din-  
 “ner in the hand of the poor, that that hand may  
 “preserve for us, what our belly would lose to  
 “us— The hand of the poor is the treasury of  
 “Christ— He that fasts not to the poor, doth but  
 “feign a fast to God— fasting without works  
 “of mercy, is but an empty image of hunger.—  
 “Without pity to others ’tis but an occasion  
 “taken of covetousness. Because by such spar-  
 “ing, what is taken down in the flesh, swells in  
 “the bag. And in his 7<sup>th</sup> sermon on *Mat. 6.*  
*Sciat ille sustinere se laborem incassum, se nihil habi-*  
*turum, qui premens jejunat aratrum, & abscindens*  
*gule gramina, atque eradicans luxuria fentes, mi-*  
*sericordiæ semina nulla jactaverit.* “Let him know  
 “that he suffers pain in vain, and shall receive  
 “nothing, who breaking up his fallow with the  
 “plow of fasting, and rooting up gluttony, and

“the thorns of luxury, yet casteth into the furrow  
 “no seed-corn of the works of mercy. As thine  
 own use of meat and drink, and other blessings,  
 so also thy fast itself (wherewith thou wouldst  
 purify and cleanse thy heart) hath need, being  
 not without mixture of sinful infirmities, of that  
 method wherewith to be purify’d, prescrib’d by our  
 Lord. *Give alms of such things, as you have; and  
 behold all things are clean unto you, Luke 11. 41.  
 Imple commiserationis officia, & jejunia sanctifi-*  
*câsti, saith S. Austin.*

The 6<sup>th</sup> Rule: by these premised duties there  
 is now roome made for thy fervent prayers, which  
 together with more frequent hearing of Gods  
 word, and other works of Devotion are the 6<sup>th</sup>  
 necessary company of the fast. As in the  
 examples of *Moses, Daniel, and Cornelius*, and  
 infinite more, might be shewn; for *Moses, Deut.*  
*9. 18, 25. I fell down before the Lord, as at the first*  
*40 daies, and 40 nights; I did neither eat bread, nor*  
*drink water because of all your sins &c. But the Lord*  
*hearkned unto me at that time also—Thus I fell down*  
*before the Lord 40 daies, and 40 nights, as I fell*  
*down at the first. I prayed therefore unto the Lord and*  
*said. And in the New Testament not only the*  
*Apostles have coupled them together, 1 Cor. 7. 5.*  
*For a season, ἵνα χαλᾷτε τῇ νηστείᾳ καὶ τῇ προσ-*  
*ευχῇ, A season of vacant attendance on fasting*  
*and prayer, of which none so common, so fixed,*  
*so holy, as this of Lent; But also our Lord*  
*himself concerning what was most difficult*  
*even to the Disciples themselves, gives this singu-*  
*lar prescription, This kind goes not out but by*  
*prayer and fasting. Upon which words S. Chry-*  
*ostome*

*Isidore* thus comments: Ὁ ἐυχόμενος μὲν νηστείας διπλὰς ἔχει τὰς πτέρυγας, καὶ τὰς ἀνέμων αὐτῶν κρυπτότερας. Οὐδὲ γὰρ χασμάται, καὶ διατείνεται, καὶ ταρακᾷ ἐυχόμενος. — Ὁ νηστεύων κῆρὸς ἐστὶν, καὶ ἐπιεραμείσθαι, καὶ μὲν νήψεως ἔυχεται, καὶ τὰς ἐπιθυμίας σφένισσιν, τὰς πονηρὰς, καὶ ἐξιλεῖται τὸν Θεόν, καὶ ταπεινᾷ τὴν ψυχὴν ἐπαισθημένην, διὰ τῆτο, καὶ οὕτως Ἀπίστολοι αὐτὸν χερὶν ἐκείνου. — Μετὰ τῆς πίψεως κακύνει [ἡ νηστεία] ὁ μικρὸν εἰσάγει ἐξ ἑαυτοῦ. Φιλοσοφίαν γὰρ πολλὴν ἐντίθησι, καὶ ἄγγελον ἐξ αἰθρώπου κατασκευάζει, καὶ ταῖς ἀσθενείαις δυναμοῖσι πικτεῖται. — Ἀλλ' ὁ καθ' ἑαυτὴν [ἡ νηστεία] ἀλλὰ δεῖ καὶ εὐχῆς, καὶ πρῶτον εὐχῆς. "He that prays with fasting, hath two wings, and "those lighter then the winds themselves; for "such a one doth not stretch himself, or yawn, or "is drowsie in his prayer — He that fasteth is "light and winged, and prayes with vigilancy, and "extinguishes his own evil lusts, and renders "God propitious to himself, and humbles his "own soul, that was lift up. For this cause also "the Apostles were almost alwaies in fasting, — "Fasting with faith, brings into the soul a great "force, and much Philosophy, and makes of a man "an Angel, and helps him to fight with incorpo- "real powers — Howbeit Fasting by itself "alone doth not thus avail; but it hath need of "prayer also; and first of prayer. [As in nature the soul is before the body; and in the Gospel our Saviour said, *By Prayer and Fasting*; where he placeth prayer first; but shewes them their prayers then prov'd ineffectual, because they had not annexed joyntly Fasting; For as the same Father *S. Chrysostom* elsewhere sayes (*viz περὶ νηστείας*

λίγ. α'. ex M.S.R.) Νηστεία πηγὴ τῆς σωφροσύνης, φύλαξ τῆς εὐσεβείας, τῇ ἁγίων σύντροφος, τῇ ἀγγέλων ὁμόσκητο· δι' ἧς αἱ ἡδοναὶ ἡμῶν φεύγουσι, καὶ δαίμονες, ἐπιθυμία νικεῖται, τὸ πλῆθος ἐρηθεῖ. "Fasting is the source of Sobriety, the guardian of piety or Devotion, nurs'd up with Saints, and having its habitation among Angels. By reason of it both pleasures and Devils fly from us, concupiscence is mortified, and passions are quieted: The force of prayer and fasting together, we read experienced against one of the first enemies of God's Church and people. *In Exodo adversus Amalech oratione Moysis, & totius populi usque ad vesperam jejunio depugnatum est.* "In Exodus the fight was manag'd against Amalech by the prayer of Moses, and the Fast of all the people unto the evening. These three holy sisters, Prayer, Alms, and Fasting, are happiest when all three meet together, (as *Mat. 6. 18.*) But of these three, the 1. Prayer, the eldest daughter of Faith, (*Rom. 10.*) must alwaies be present; And therefore never is out of our power, (oral, or virtual, or mental Prayer, at least.) They which cannot give alms, may fast the more; they which cannot fast, should give the more alms; and if any can neither fast, nor give alms, yet all can pray. Fasting disarms the flesh, Alms win friends and auxiliaries, Prayer fights, as Moses's hands lift up against Amalek, through the might of the Spirit. Alms lades the ship with precious substance, sent before into another countrey; Fasting in any swelling of the seas or storm, lightens the vessel, and casts out the unprofitable burden of the ship; Faithful Prayer tugs hard in rowing to bring to the



the shore : Fasting takes from ones own flesh, that he may in alms give to the poor to supply his wants : and prayer from the riches of God derives grace and strength upon our selves, to supply our own wants. Fasting treads under foot and leaves the earth ; Charity and Alms take our Brother by the hand, and raises him up ; Prayer pierces the clouds and enters into heaven. S. Ambrose Serm.

23. de Quadragesimâ : Ego testificor vobis — hoc esse tempus celestis quodammodo medicina — nunc languidus aegritudinis suæ invenit medicinam, si cum sollicitudine medici mandata servaverit — Istud autem præceptum ejus est primum, ut his 40 diebus, jejunius, orationibus, vigiliis operam commodemus. Jejunius enim lascivia corporis castigatur, orationibus devota saginatur anima : Vigiliis diaboli insidiæ depelluntur.

“ I testifie unto you — that this is the  
“ time as it were of the heavenly course of Physick,  
“ when the sick person findeth medicine for his  
“ malady, if he with all carefulness shall observe  
“ the prescriptions of his Physician — Now this  
“ is a chief prescription of his, that in these 40 daies  
“ we give diligence to fastings, prayers, and watch-  
“ ings. For by fastings the lasciviousness of the flesh  
“ is chastis’d, by prayers the devout soul is reple-  
“ nish’d, by watchings the ambushes of Satan are  
“ [discovered and] beaten off. In Lent, with the  
Devotion of prayers and fastings, the Church hath  
ever annexed other works of Devotion also, as  
more frequent hearing and preaching Gods word,  
attending on Sermons, repairing to Church, and  
the like. S. Chrysostom Hom. 11. in Gen. 2. Οὐδὲ

ἵδ τοῦ μόνου ἐστὶ τὸ ζητέμενον, ἵνα καθ’ ἐκείνην  
ἡμέραν ἐν ταῦτα παρὰ γινώμεθα, καὶ περὶ τοῦ αὐ-

τῇ συνεχῶς ἀκούμεν καὶ τὴν τεσσαρεσχοσὴν πᾶσαν  
 νηστεύοντες ᾤμεν· Εἰ γὰρ μὴ μέλλοιμέν τι καρδαί-  
 νειν ἐκ τῆς ἐνταῦθα συνεχῆς ἐλείσεώς τε καὶ πα-  
 ρεινέσεως, καὶ ἀπὸ τῆς τῆς νηστείας καιρῷ περσρέ-  
 φαν τι χρησίμων εἰς τὴν ἐαυτῶν ψυχὴν, ταῦτα ἔ-  
 μόδιον ἡμᾶς εἶδέν ὠφελήσῃ, ἀλλὰ καὶ μείζον· ὅτι ἡμῶν  
 κατακλίσεως ἀφορμὴ γενήσεται, ἔτιν τοσαύτης  
 ἐπιμελείας ἀπολαύοντες, οἱ αὐτοὶ διαμένωμεν, καὶ  
 οὐ ἐξ. “For ‘tis not this only that is required of us,  
 “that we be present here every day [of the Lent] and  
 “continually hear concerning the same things [of  
 “ghostly concernment] and be in fastings all the  
 “Lent; For except we shall gain something by  
 “our continual coming hither, and by the [daily]  
 “exhortation here; except we bring home some-  
 “thing profitable to our own soul, from this sea-  
 “son of this Fast, these things shall not only pro-  
 “fit us nothing, but shall be an occasion of our  
 “greater condemnation: when so great care ha-  
 “ving been taken of us, we continue still the same.  
 Thus *S. Chrysostom*, who in his 1. Sermon, also of  
*Anna*, mentioning how the fast of Lent had then  
 abidden 40 daies among them, mentions as argu-  
 ment of great pleasure to himself and his Audi-  
 tors, τὰς τῆς νηστείας ἡμέρας, καὶ τὰς συλλήγους,  
 “the daies of the fast, and their assemblies, and  
 “common meetings, and their good things which  
 “they had enjoyed by the fast— Now although,  
 saith he, we have passed over its labour, ἀλλὰ τὸν  
 πόθον αὐτῆς μὴ καταλύσωμεν. “Let us not lay  
 “aside the pleasant memory and desire of it.  
 And indeed very many of his golden Homilies, (as  
 likewise of others of the Fathers) were Sermons  
 preached day by day in Lent to the people. Of  
*Philip*

*Philip* the Roman Emperour about 136 years after *S. John's* death, *Georgius Syncellus* (Contemporary to the 2<sup>d</sup> Council of *Nice*) thus writeth, *ad An.* 237. Φίλιππος τοσούτον προσετέθη τῇ πίστει τοῦ Χριστοῦ, ὥς καὶ τὰ ἡμαρτημένα προθύμως ἐξάγορεύσαι, καὶ τῷ ἐπὶ τῆς ἐκκλησίας εὐχῶν κοινωνῆσαι τῷ πλήθει, τῇ νυκτὶ τῆς ἑορτῆς τοῦ πάχα ἐνδείξει πλέον παρρησιασθῆναι τὸν θεῖον λόγον.

“*Philip* so far was joyned to the Faith of Christ: “that he gladly confessed his sins, and joyned with “the people in the Churches prayers, in the night, “or vigil of the feast of Easter, when and where “the word of God was with greater and opener “freedome preached forth.

7<sup>thly</sup> And yet more particularly this Fast of Lent, was in the Institution purposely designed as a preparation to partaking either of holy Baptism, by the Catechumens, on the Vigil of Easter-day, or of Absolution, by the penitents on Maundy-Thurs-day: or of the Holy Communion of the Body and Blood of Christ by the Believers on Easter-day, or lastly of two of these by the same persons, as of Baptism and the Eucharist (with the intervention of Confirmation) on the night and morning of Easter-day: or of Absolution and the Holy Eucharist on the Thursday before, and on Easter-day. No fitter season to be baptiz'd into the death of Christ, and buried with him in Baptism, and therein also quicken'd together with him and raised up; no fitter season to be absolved and quitted from our sins, by his Death and Resurrection; no meetter time to be made partakers of his Holy Body, which was broken, and Blood, which was shed for us for the Remission of our sins, then at  
this

this holy time of sacred memory of Christs Death and Passion, Burial, and Resurrection. And for these holy memories, and holy partakings of Absolution, Baptism, Confirmation, and the holy Eucharist, what 40 daies, what repentances and fastings can be thought more then needful? *S. Paul* hath taught us, *that purging out from our selves the old leaven, that we may be a new lump*, as we are unleavened, is necessary to our keeping the Feast of Christ our Pass-over sacrificed for us (1 Cor. 5. 7, 8.) that judging of our selves [*διακρίνειν ἑαυτοὺς*] discerning of our selves aright, upon our examining our selves, is necessary to our [*διακρίνειν τὸ σῶμα τοῦ Κυρίου*] to our discerning the Lords body, to our worthy receiving; that we be not condemn'd, or if not that (upon our after-Repentance;) yet chastened of the Lord. Thus that Primitive Patriarch *Dionysius* of *Alexandria*, in his Epistle to the Bishop *Basilides*: Μέχρ' ἐκείν' [τὸ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν καιρὸς] τὰς ψυχὰς ταῖς νηστειαῖς ταπεινῶντες— Εἰς ᾧ τὰ ἅγια, καὶ τὰ ἅγια τῶν ἁγίων ὁ μὴ πάντα καθαροὺς, καὶ ψυχῇ καὶ σώματι προσεῖναι κωλυθήσεται. “Humbling our souls “with Fastings until the season of the Resurrection of our Lord— But unto the Holy, and “unto the Holy of Holies, [so I suppose he calls “the Baptism and the Holy Eucharist of that season] he which is not altogether clean in soul “and body, should be forbid to approach. Both Lent, and other Preparatories next before Lent, were both design'd to fit us for those holy things of Easter: so the sacred first œcumenical Council of *Nice* cap. 5. Αἱ δὲ σύνοδοι γενέσθωσαν, μία μὲν πρὸ τῆς Τεσσαρακοστῆς, ἵνα πρὸς μικροψυχίας

*taken away, &c. — then shall they Fast, &c. 209*

χλῆς ἀναίρεμένης, τὸ δῶρον καθαρὸν προσέριπται  
τῷ Θεῷ· δευτέρῃ δὲ περὶ τὸν τῷ μετοπώρῃ και-  
ρῶν. "Let there be held Synods, one before Lent,  
"that all peevishness being taken away, a pure gift  
"[or oblation] may be offer'd unto God; and  
"a 2<sup>d</sup> about the time of gathering the fruits,  
S. Hierom in his comment upon Jonas is most  
expresse: *Ipse quoque Dominus, verus Jonas, missus  
ad prædicationem mundi, jejunavit 40 dies, & hæ-  
reditatem nobis jejunii derelinquens, ad esum corporis  
sui, sub hoc numero, nostras animas præparat.* "The  
"Lord himself being sent, as the true Jonas, to  
"preach unto the world, fasted 40 daies, and  
"leaving to us the inheritance of the fast, under  
"this same number prepares our souls to the eating  
"of his body. So Leo also the great in his 5<sup>th</sup> ser-  
mon of Lent: *Ut dignis celebremus [sacramenta  
Redemptionis nostræ] saluberrimè nos 40 dierum jejunio  
præparemus.* The words I english'd above p. 70.  
And the same Leo in his 10<sup>th</sup> sermon of Lent.  
*Cognoscimus ad celebrandum Paschæ diem meritò nos  
40 dierum jejunio præparari, ut dignè possimus divi-  
nis interesse mysteriis.* "We know that with great  
"reason, by the fast of 40 daies we are prepared  
"to celebrate the day of Easter, that we may  
"worthily participate of the Divine mysteries  
"[or sacrament.] And so Casarius of Arles above  
p. 72, and Dorotheus p. 79. Where he saith  
that the Holy Apostles sanctified or set apart for  
our repentance the 7 weeks fast of Lent, that we  
may partake of the Holy mysteries, not to con-  
demnation, [but to life.] The import and advan-  
tage you see answers your labour, as S. Cyril also  
of Hierusalem tells us, Cateches. 1. Ὁυ χαλᾶζας

τῇ περσευχῇ διὰ τὴν σιαυτὴ ψυχὴν; — καὶ δα-  
 εῖσιν σε τὸ ἄγος [ἐν ἀσκήσῃ *supra Nomina*]  
 ἵνα πλείονα δέξῃ τὴν χάριν — Ἐὰν ὀλίγα κα-  
 μῃς, ὀλίγα λαμβάνεις. “Do you not give your-  
 self to prayer? — purify your vessel [by exercise  
 “of fasting also] that you may receive the more  
 “grace — if thou labour little, thou receivest  
 “little: I add, thou understandest little. When  
 first in the Law and the Prophets, *Moses* and *Elias*  
 took up this 40 daies Fast, it was the better to pre-  
 pare them for their appearance then before the  
 presence of God. To this effect *S. Chrysostom* in-  
 strueth us, *tom. 6. λόγ. πρ’. περὶ νηστείας α’*. Καὶ  
 Μωϋσῆς καὶ Ἡλίας δι’ ὑψόγοι τῷ ἐν τῇ παλαιᾷ  
 περφησάν, καίτοι καὶ ἀπὸ τῷ ἄλλων ὄντες λαμπ-  
 ροί, καὶ μεγάλοι, καὶ πολλὰν ἔχοντες παρρη-  
 σίαν, ὅτε ἐβέλοντο προσελθεῖν, καὶ διαλεχθῆναι  
 Θεῷ, ὡς ἀνθρώπῳ δυνατόν ἦν, πρὸς ταύτην κατέ-  
 ευγον, καὶ διὰ τῷ ταύτης αὐτῷ προσεβόησαν χει-  
 ρῶν. “Both *Moses* and *Elias* themselves, the towers  
 “among the Prophets of the old Testament, al-  
 “though otherwise so illustrious and great, and  
 “having great boldness towards God, yet when  
 “they would approach and draw neer to speak unto  
 “God, as far as unto man it was possible to do,  
 “they betook themselves unto this work of fasting,  
 “and by her hands offered themselves unto God. At  
 the end of this 40 dayes fast of Lent, at the feast  
 of Easter (as alwayes one of the 3 times) he who  
 approached not to Gods Holy table to receive the  
 Holy Eucharist, was not deem’d worthy of the  
 name of a Catholique, saith the Councel of *Eli-  
 beris* (elder then that of *Nice*) thrice in the year  
 at least, say they, (whereof this time alwayes one)  
 and



and punctually so, saith our Church. Once in the year only, saith the Church of Rome (which would be the only Catholiques) Not once necessarily, in the year, say some among us. At the end of Lent, besides Easter morn it self, the more religious did generally receive also on that day, which is called *Cena Domini*; (on which that mystery was instituted;) and very many, of the Clergy especially, communicated every day of that great week. And what preparation is sufficient for these Holy things?

The eighth and last rule of fasting is: *when ye fast be not ye as the Hypocrites are, (Mat. 6. 16.)*

*Si vult, quare tristis? si non vult, jejunus quare?* saith Chrysologus upon that place. And upon the

same words S. Chrysostom (*περὶ νηείας λόγ. α.*)

*Χαίρει ἐν νηείᾳ καὶ μὴ εὐχναίῃ, ὡς οἱ ὑποκριταί.*

“If willing to fast, why sad? if not willing, why

“fasting? Rejoyce in fasting, and be not of a

“sad countenance as the Hypocrites are (a). *Non*

*voluptuosos (Dominus) indulget aspectus, sed vultus*

*qui simulantur excludit.* “The Lord doth not

“indulge us in wanton aspects, but excludes the

“simulation of affected looks. Disfigure not

the fast, nor disfigure thy face. Fast not to ap-

pear unto men, appear unto God to fast; and

appear not to God, or men to break the fast;

(except where God and man have indulged to

humanity) (b) *Pestilentia hypocriseos* (saith Chry-

sologus in his 7<sup>th</sup> Sermon on Mar. 6.) *Fugienda, quæ*

*de remediis creat morbos, conficit de medicina languorem,*

*sanctitatem vertit in crimen, placationem facit reatum,*

*generat de propitiatione discrimen* — *Hypocrisis cru-*

*deli arte virtutes truncat mucrone virtutum, jejunium*

(a) ὁ τοῦ ἀρχε.  
δο τοῦ γαλήνιον  
ἢ ἡμερῶν τῆς  
νηστίας ὅμμα,  
as that Father  
speaks, α. γ. π.  
tom. 6.

(b) Dionys. A-  
lexandr. Epistola  
ad Basilidem.  
καὶ τοῖς μὲν  
πάνου διαπονη-  
θεῖσιν ἐν ταῖς  
ἐκτενέσσιν,  
εἴτα ἀποκρίσιν  
ἢ μόνον ἐκ ἐκ-  
λείπον, συγ-  
γνώμην τῆς πα-  
ρὰ τῆς γυ-  
σως.

*jejunio perimit, oratione orationem evacuat, misericordiam miseratione prosternit— Hypocrisis dum cupit captivare oculos, oculis fit ipsa captiva.* “Fly the  
 “pestilence of hypocrisy, which of remedies  
 “themselves, creates diseases, of medicine sickness, which turns holiness into a crime, propitiation into guilt— Hypocrisy by a cruel art  
 “cuts asunder virtues by the edge of virtues,  
 “slaies fasting by fasting, evacuates prayer by prayer, beateth down alms-giving by alms-deeds—  
 “Hypocrisy while it seeks to captivate the eyes  
 “of men, is itself captive by the eyes. That  
 oddes there doth arise from being like, or unlike  
 Hypocrites when we fast: That to the great honour  
 of the Church S. Austin shews thence, how  
 the Church Christian fasting twice a week doth  
 it Religiously, albeit the Pharisees did the same thing  
 wickedly, *August. epistolà ad Casulan. Sic & his in sabbato jejunare in homine, qualis fuerat Phariseus, infructuosum est; in homine autem humiliter fidei, vel fideliter humiliter, religiosum est.* “Fasting twice in the week  
 “in a man like the Pharisee, is unprofitable;  
 “but in a man humbly faithful, and faithfully  
 “humble, it is Religious. Conclude we this: neither  
 fast thou so as the Hypocrites, nor fast not  
 as the Hypocrites; who pretend such set and  
 Antient fasts of the Church to be superstitious,  
 and themselves too holy to joyn with their Brethren in them.

All these eight requisites of right performing of  
 this Fast, we find together in the Churches practise,  
 and by her care prescribed at this time of Lent to  
 her children. In S. Chrysostom's time, according to  
 his irrefragable witness (*Homil. eis tús ta' pñ-*

τα πάχα νηστεύσας· viz. tom. 6. λόγ. κη.) Τί-  
 ν' εν ενεκα νηστεύομεν, φησι, τὰς τεσσαρῶν νη-  
 στεας ἡμέρας; — Ἰν' εν ἡμέραις ταύταις, κ-  
 θαρσίης, μετ' ἀκρίβειας ἀπαντες, καὶ δι' εὐχῶν, καὶ  
 δι' ἐλεημοσύνης, καὶ διὰ νηστείας, καὶ διὰ παννυ-  
 χίδων, καὶ διὰ δακρύων, καὶ δι' ἐξομολογήσεως,  
 καὶ διὰ τῶν ἄλλων ἀπάντων, ἔτω καὶ τὴν δύναμιν  
 τὴν ἡμετέραν μὲν καθαρῶς συνειδόμεν [τοῖς  
 μυήτοισι, supra nominatis:] & ibidem recen-  
 set etiam 40 dierum illorum ἀκρόβασιν καὶ συνόδους.  
 "For what caule, therefore, some may say, do we  
 "keep the fast of these 40 daies? — that in  
 "these daies all of us being (8) perfectly purified,  
 "together by (6) prayers, and by (5) alms, and by  
 "(2) fasting, and by (3) whole nights watchings,  
 "and (1) by tears, and by confession, and by all  
 "other things, we may so according to our power  
 "with a (4) pure conscience (7) come unto the  
 "holy Mysteries [the Sacrament:] and in the same  
 "place he recounts also as part of the exercise of  
 "those 40 daies, (6) hearing Gods word, attend-  
 "ing on Sermons and Synods. Theophilus Bishop  
 of Alexandria in his 1. Paschal Epistle sets all these  
 guests at one table likewise: Si Adharentes studio  
 virtutum animarum vitia purgare, [volumus] & quic-  
 quid in nobis sordium est iungi scripturarum meditatione  
 diluere, quasi sub sudo apertam doctrinarum scienti-  
 am contemplantes, festinemus supernæ lætitiæ festa ce-  
 lebrare, & jungere nos Angelorum choris — Eoque  
 omnis impræsentiarum adsumatur labor, ut & eos qui  
 paululum negligentes sumus, & nosmetipsos, æternæ glo-  
 riæ præparemus — & homines provocantur (terra-  
 rum humilia descentes) cum Ecclesiâ primitivorum  
 Dominicæ Passionis festa celebrare — Præsertim

*fletus ante tribunal Christi, praterita peccata pœnitentiâ corrigamus, præfenti fletu redimamus futura gaudia — Curemus diversa vitiorum vulnera, & rapinas divitum, quibus vel maximè hoc hominum capitur genus, crebris commonitionibus reprimamus. Et sic poterimus imminentium jejuniorum iter carpere, incipientes Quadragesimam, à tricesimâ die mensis Mechir, — ut juxta Evangelicas traditiones finiamus jejunia intempestâ nocte, die 18. supradicti mensis Pharmuthi. — præbentes nos dignos communionem corporis & sanguinis Christi.* “ If adhering to the study of virtues, we desire to purge away the vices of our souls, and wash away, whatever of filth is in us, “ by (6) continual meditation of the Scriptures, “ contemplating, as it were, in the open and serene “ heaven the knowledge of doctrine, let us make “ haste to celebrate the solemnities of the Heavenly joy, and joyn our selves to the Quires of Angels. — Let us take upon us (3) labour as present, that we may prepare both (5) those which “ are somewhat negligent, and our selves, unto eternal glory — Hereby men are provoked, forsaking the low things of the earth, (8) to celebrate “ with the Church of the first-born, the holy daies “ of the Lords Passion — ere we come to stand before Christs Tribunal, let us correct our sins past “ by (1) repentance, let us by present mournings “ redeem to our selves future joyes — Let us cure “ the sundry wounds of our vices; and the (4) rapines, wherewith rich men are delighted, let us “ repress (6) with frequent admonitions; so may “ we enter the (2) journey of the Impendent Fasts, “ beginning our Lent from the 30<sup>th</sup> day of the “ moneth Mechir — But so (Epistle 2<sup>d</sup>) that we “ end

“end the Fast according to Evangelical Tradi-  
 “tions, late at night on the 18<sup>th</sup> day of the moneth  
 “*Pharmuth*. — presenting our selves worthy Com-  
 “municants of the Body and Bloud of Christ. Ha-  
 “ving thus guarded and secured the duty of Fasting  
 by its necessary qualifications and conditions, it  
 cannot be unsafe or unseasonable to admit now un-  
 to audience, some strictures of the Elogies, which  
 the Ancient Fathers give of this duty of Fasting:  
 As that God prescribed some sort of Fasting to  
 man, so soon almost as he was created; (a) as a  
 guard to innocence it self, and the first trial of  
 mans obedience. Ταῦτα φάγε, τὸ το μὴ φάγε, εἰ-  
 δος νηείας, saith *S. Chrysostom*; “Of these thou  
 “mayest eat, of this thou shalt not eat, was a sort  
 “of Fast prescribed. Which being not observed,  
 “because thou hast hearkned, saith God, unto the  
 “voice of thy wife, and hast eaten of the tree,  
 “of which I commanded thee, saying, thou shalt  
 “not eat of it, cursed is the ground for thy sake:  
 “In sorrow shalt thou eat of it all the daies of thy  
 “life. Thorns also and thistles shall it bring forth  
 “to thee. — In the sweat of thy face shalt thou  
 “eat bread, till thou return to the ground. (*Gen.*  
 3. 17, 19.) The earth of his flesh also bringing  
 forth troublesome thorns and thistles, not to be  
 kept down, but by laborious sorrowful fasting, nor  
 consum’d but by the spirit of judgment and burn-  
 ing. Εἰ δὲ ἐν Παράδεισῳ ἀναγκαία ἡ νηεία,  
 πολλῶ μᾶλλον ἐκτὸς τῆς Παράδεισου. Εἰ περὶ  
 τῆς πληγῆς χρήσιμον τὸ φάρμακον, πολλῶ μᾶλλον  
 μᾶλλον τὴν πληγὴν. Εἰ μὴδέπω τῆς πολέμου τῆς ἐπι-  
 θυμίων ἀνασάνῃ. ἐπιτήδειον ἡμῖν τὸ ὅπλον ἦν,  
 πολλῶ μᾶλλον μᾶλλον τὴν τοσαύτην μάχην τὴν ἀπὸ  
 τῆς

(a) Ἀρχαῖον  
 δόγμα ἡ νηεία. ἡ  
 νύμφη πρεσβυ-  
 τέρα — πατέ-  
 ραν δὲ τὸ κειμή-  
 λιον — Ἡλι-  
 κιδῆς δὲ τῆς  
 ἀνδραπότητος.  
 Νηεία ἐν τῇ  
 Παράδεισῳ ἐνο-  
 μοθετήθη. *S. Ba-  
 sil. Ser. 1. de Je-  
 junio. (ui suprà.)*



τῇ ἐπιθυμίᾳ, τὴν ἀπὸ τῆς δαίμονων, ἀναγκάζει  
 ἢ παρὰ τῆς νηστείας συμμαχία, saith S. Chrysostom  
 tom. 6. λ. γ. πζ'. "If Fasting was necessary in Pa-  
 "radise, much more out of Paradise. If this Phy-  
 "sick was useful before our wound, much more  
 "after it. If whilst yet there was no war of lusts  
 "rais'd within us, this armour was yet of use, much  
 "more after so great a fight, from lusts within,  
 "from Devils without, this auxiliary force of Fast-  
 "ing is necessary.

Come we to the Law; S. Basil tells us in his  
 1 Sermon of Fasting: Ἄνω μὲν ἡ νηστεία νομοθε-  
 σίας προξενῶ ἦν· κάτω δὲ ἡ γαστριμαργία εἰς  
 εἰδωλολατρείαν ἐξέμηνεν. Ἐκάθισε γὰρ ὁ λαὸς  
 φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν. — Ἀς ἡ νη-  
 στεία ἔλαβε πλάκας δακτύλῳ Θεοῦ γεγραμμένας,  
 ταύτας ἡ μέθη συντέλειψεν, ἐκ ἄξιον κολάσασθαι τῷ  
 Περγῆτι μεθύοντι λαὸν νομοθετεῖσθαι παρὰ τοῦ  
 Θεοῦ. — Μωσὴς δευτέραν λαμβάνων νομοθε-  
 σίαν, δευτέρως νηστείας προσεδέχθη. — Τίνων  
 ἔπεσε τὰ κῶλα ἐν τῇ ἐρήμῳ; ἢ τῇ κρεωφαγίᾳ  
 ἐπιζητησάν; "Fasting above [in the Mount] pre-  
 "pared Moses to receive the Law; but fulness  
 "amongst the people below, caused them to run  
 "mad after idolatry; for the people sat down  
 "to eat and to drink, and rose up to play. — The  
 "tables then, which fasting had received written  
 "by the finger of God, the drunkenness [of the  
 "people] caused to be broken; The Prophet  
 "judging it not meet that a people drinking drunk  
 "with wine, [with the wine of spiritual fornication,  
 "which is Idolatry, also Jer. 51. 7.] should  
 "receive the Law from God. — Also Moses for  
 "his 2<sup>d</sup> receiving of the Law, needed a 2<sup>d</sup> Fast.  
 After

After him τὸν ὃ Σαμεὺλ (saith the same father there)  
 ἐχὶ μὲν νηστείας προσευχὴ ἐχαιέσας τῇ μητρὶ;  
 He thinks that as *S. Paul* is usually said to be the  
 fruit of *S. Stephen's* Martyrdom and prayer, so  
 the holy Prophet *Samuel* was more the fruit of  
 his mother *Hannah's* fasting and prayer, then of  
 her womb. He then proceeds to *Samson*, of  
 whom he saith, Μεθ' ἧς [τῆς νηστείας] ἐν τῇ γασ-  
 τρὶ τῆς μητρὸς συνελήφθη. Νηστεία αὐτὸν ἐκύνησε,  
 νηστεία αὐτὸν ἐτιθιμήσατο. νηστεία ἠνδρώσεν, ἦν ὁ  
 ἄγγελος διέτάξατο τῇ μητρὶ. Ὅσα ἐκπορεύεται ἐξ  
 ἀμπέλου ἢ μὴ φάγη, καὶ οἶνον καὶ σικερα ἢ μὴ πίη.  
 Νηστεία Περφήτας γεννᾷ, δυνατὸς βάνυσσι, νηστεία  
 νομοθέτας σοφίζει. "With Fasting he was con-  
 ceived in his mothers womb: Fasting brought  
 him forth, and fasting nurs'd him; Fasting  
 brought him up to manhood, that fast which  
 the Angel commanded his mother; Whatsoever  
 comes of the vine thou shalt not eat; nor drink  
 wine, nor strong drink. Fasting begets Prophets,  
 strengthens mighty men, makes wise Law-givers:  
 God prescribed both *Samson* an order of fasting,  
 before he was born, and to his mother a fast  
 for his sake, while he should be in her womb.  
 Ἀλλ' ἐδ' αὖν ὁ σοφὸς Δανιὴλ τὰς ὀπτασίας εἶδεν,  
 εἰμὴν νηστεία διαυγετέραν ἐποίησε τὴν ψυχὴν. — Ὁ  
 ἀνὴρ τῷ ἐπιθυμῶν ὁ τρεῖς ἐβδομάδας, &c. καὶ  
 τὰς λέοντας νηστεῖαν ἐδίδασκε (*id. ibid.*) "But nei-  
 ther wise *Daniel* had seen the visions (of God)  
 had not fasting rendred his soul bright and  
 pure. — That man of desires, who fasting full  
 three weeks, &c. taught even the Lions to fast.  
 With *Daniel* let us joyn the three Children as com-

panions, of whom S. Cyril thus writes, *Hom. 1. de Festis Paschal.* Διὰ ταύτης [τῆς νηείας] ἡ οὖν τρεῖς νηαίαι, φοβεραί ἡ ἀκαταμάχητοι τοῖς Βαβυλωνίοις ἐνελκοίτο, οἱ, μετέχειν ἐξὸν τραπέζης βασιλικῆς ἡ λαμπρῶν ἐσιδόντων, ἀπὸ τῆς σπερμάτων τῆς γῆς τρέφεσθαι παρακάλεσεν. Πολυσαρκίαν μὲν ἡ σαρκὸς ἐπιθυμίαν Βαβυλωνίοι· ἔχειν παρὰ χαρῆσαντες, ψιλὴν ἡ ἀπερίτλητον ἀγαπήσαντες τερσύν. Ἄλλ' ὅρα μοι τὸν ἐκ τῆς καρπῆς· Οἷον ὅπλασιν ἡξιάδουσιν, ἡ πυρὸς ἐραίνοντο κρείττορες. "By "Fasting, the three Children also were found "dreadful, and inexpugnable by the *Babylonians*, "who when they might have partaken of King *Nebuchadnezzars* table, and of his famous feasts, besought that they might be nourished with pulle "[and water] letting the *Babylonians* enjoy thefulness and lusts of the flesh, and embracing a slender and nothing-superfluous dyer. But see the "fruit hereof: They were vouchsafed divine visions, they appeared stronger then the fire it self, &c. In the New Testament, Ἰωάννης ὁ βίβλῃ μία νηεία ἦν, saith the same S. Basil (*ubi supra.*) "John's whole life was one fast, of whom much hath been said before. Lastly, Ὁ Κύριος ἡμῶν (saith the same Father in the same place of our Lord Jesus) Νηεία τὴν σάρκα, ἣν ὑπὲρ ἡμῶν ἀνέλαβεν, ἐχρημάσας, ὥτως ἐν αὐτῇ τῷ Διαβόλῳ τὰς προσβολὰς ἐπεδέξατο, ἡμᾶς τε παιδεύειν νηεῖαις ἀλείφειν καὶ παιδοτελεῖν ἐκ τῆς πρὸς τὸς ἐν τοῖς πειρασμοῖς ἀγῶνας. "Our Lord "having by fasting fortified the flesh, which he "took for our sakes, so received the assaults "of the Devil in it, instructing us by fastings to anoint

“anoint and exercise our selves unto  
 “the combats of temptations (a). Of  
 “his Apostles S. Chrysostome also  
 is witness on *Ma. 17.* Οἱ Ἀπόστο-  
 λοὶ αἰ ἐξεδὶν ἐν ἡμέραις. “The Apo-  
 “stles were continual as it were  
 “fasting. And Bede in the western  
 Church, ad *Psal. 66.* *Genua mea jeju-  
 nio infirmata sunt, h. e. Apostoli in-  
 firmati sunt à jejunio, i. e. propter ab-  
 sentiam meam in quo prius reficieban-  
 tur qui per mortem eis ablati sum.* “My knees are  
 “weak through fasting: that is, My Apostles are  
 “weak through fasting, to wit, by reason of my  
 “Absence, in whom, before they were refreshed;  
 “who by death was taken from them. Thus have  
 you had a brief of what some few only of the Fa-  
 thers had observ’d throughout the Old & N. Testa-  
 ment. Now for the force of it: *Vitia extinguunt ista*  
*[Jejunium oratio & eleemosyna] — Hac reddunt casta cor-  
 pora, corda pura; hac pacem membris, mentibus quietem.*  
*Per hac in templum Dei pectora humana consurgunt.*  
*Hac hominem præstant Angelum; per hac Elias nescit*  
*mortem, relinquit terras, commoratur Angelis, con-  
 vivit Deo; & terrenus hospes supernas possidet man-  
 siones — Jejunium illum levavit ad cælum; & purifi-  
 cato sic corpori ignei currus addixit obsequium — Je-  
 junium, fratres, scimus esse Dei arcem, Christi castra,*  
*murum spiritus, vexillum fidei, castitatis signum, san-  
 ctitatis trophæum, saith Chrysologus, (Ser. 12, 43, &*  
*166.) “These things [Fasting, Alms, and Prayer]*  
 “extinguish vices, render bodies chaste, and hearts  
 “pure; peace to the members, and quiet to minds.  
 “By these humane breasts are raised into a tem-

(a) S. Chrysostom agrees hereunto upon *Psal. 110. vers. 8.* speaking of Christ our Lord, he describes, τὸ ταπεινὸν τῆς διαίτης, τὸ ἐντελὲς τῆς διαγωγῆς — λιτὸν βίον μετὰ, καὶ τοιαύτων, ὡς ἐκ χειρὸς μάρτυρας — ἡ τε ἀπειρία αὐτοῦ κεῖσθαι, τὸ πότον ὕδατος ἀπὸ χειρὸς μάρτυρας τὴν δὲ φιλοσοφίαν ταύτῃ διαταγῇ ἡλθε διδασκόντα γαστρός κεῖσθαι. And Theodoret. in *Ps. 109. v. 24.* κατεσκληρότα καὶ ἀνυμνῶν βίον [ἐξαιτούσε] μάρτυρες οἱ κεῖσθαι αὐτοῦ.

“ple of God. These render the man an Angel;  
 “by these *Elías* knows not death, leaves the earth  
 “abides with Angels, lives with God; and a  
 “stranger come from earth possesses the mansions  
 “above— Fasting lifted him up to heaven, and  
 “to his body so purify’d offered the service of a  
 “fiery chariot— Fasting, my brethren, we know  
 “to be the Watch-tower of God, the Camp of  
 “Christ, the Bulwark of the Spirit, the Ensign of  
 “Faith, the Colours of Chastity, the Trophee  
 “of Sanctity (a). Like sayings hath

(a) Tertullian. lib. de Patientia  
 c. 10. *Imprimis afflictio carnis, hostia Domino placatoria per humiliationis sacrificium* — *Hac patientia corporis preces commendat, deprecationes affirmat, hæc aures Christi aperit, severitatem dispergit, clementiam elicit.* — *Quod de virtute animi venit in carne perficitur.*  
 Et S. Ambrose l. de jejunio & Elia  
 c. 3. *Jejunium Refectio Anima, cibus mentis, vita Angelorum, culpa mors.*  
 It is (saith S. Ephrem de jejunio c. 9) *Vehiculum ad cælum [ut Elia olim] bonæ animæ custodia [mala medicina] prophetas suscitavit, tentationes retundit [ad certamen inungit.]*

*inediâ, infirmitate prostermitur* — *Tunc est fortis infirmitas, quando caro tabescit jejuniis, anima puritate pinguescit.* — *Tunc enim magis de Deo cogitat, tunc judicium metuit, tunc vincit inimicum: At enim Salvator de Diabolo: Hoc genus non ejicitur nisi in jejunio & orationibus.* — *Videte ergo quæ jejunii virtus sit, quantam homini suo præstat gratiam, quod tantam præstet alteri medicinam: quemadmodum proprium sanctificet hominem, quod ita purificet alienum.* “Fasting is our Camp and works, out of  
 “which if any man wander abroad, he is set upon  
 by

“by the spiritual *Pharaoh*, and devoured by the  
 “beasts of the wilderness. [*Satan*] the enemy  
 “fights the luxurious man, but when he discerns  
 “him fasting, he flies, and fears, and trembles; he  
 “is terrifi’d by his paleness, his hands are weakned  
 “by His feeble knees, he is beat down by His infir-  
 “mity.— Then is weaknels strong, when the flesh is  
 “lessened by fastings, and the soul satined with puri-  
 “ty.— *Then doth he more think of God*, then fears he  
 “his judgments, then overcomes his enemy; for our  
 “Saviour hath said concerning the Devil: This kind  
 “is not cast out but by fasting, and prayer.—Behold  
 “what vertue fasting hath, what salutary grace it  
 “obtains to the man himself, which affords such re-  
 “medy and medicine to another. How doth it  
 “sanctify its proper subject, which so purifyeth ano-  
 “ther [by its pity made its object]. But here we are  
 “to be remembred, that when such force is ascrib’d  
 “to fasting, against the Devil, it is then only ve-  
 “rifi’d, when it is joyn’d (as here you may discern)  
 “with fighting, and striving against sin, with  
 “ceasing from sins, the works of the Devil; for  
 “otherwise it renders us but more like the Devil;  
 “For he watches perpetually, hath his stations, and  
 “whole night-vigils, he riots not, he eats not, he  
 “drinks not, but he ceaseth not to sin from the be-  
 “ginning; and that is his meat and drink for him  
 “and his. After *S. Ambrose* I subjoyn *Leo*, another  
 Holy Bishop in his (sermons of fasting,) *Præ-*  
*sidia militiæ Christianæ (sc. jejunia) &c. dilectissimi,*  
*sanctificandis mentibus nostris atque corporibus divinis*  
*tis instituta, ideo cum dierum temporumque curriculis,*  
*sine cessatione reparantur: ut infirmitatum nostrarum*  
*ipsa nos medicina commoneat.* — *His autem conver-*



tionibus (quibus sc. qui impudicitia sorduerant, castitate nituerunt) dilectissimi, providente gratia Dei addita sunt sancta jejunia, quæ in quibusdam diebus ab universâ Ecclesiâ devotionem observantiae generalis exigent. Quamvis enim pulchrum sit a quæ laudabile, ut singula quæ quæ membra corporis Christi propriis ornentur officiis; excellentioris tamen est actionis sacratioris quæ virtutis, cum in unum propositum pia plebs corda concurrant, ut ille (diabolus) cui sanctificatio nostra supplicium est, non solum à parte, sed etiam à soliditate superetur. — Non enim summos tantum antistes, aut secundi ordinis sacerdotes, nec solos sacramentorum ministros, sed omne corpus Ecclesiæ &c. oportet esse purgatum. — Manifestissime patet inter cetera Dei munera jejuniorum quoque gratiam &c. Ecclesiæ fuisse donatam. — Inter omnia, dilectissimi, Apostolice instituta doctrina, quæ ex divine institutionis fonte manant, dubium non est, influente in Ecclesiæ principes Spiritu sancto, hanc primum ab eis observantiam fuisse conceptam, ut sancti observatione jejunii omnium tantarum regulas inchoarent. — Dum per temperantiam exterioris hominis voluptas minuitur, sapientia interioris augetur. Non enim idem rigor cordis est sub onere carnis, qui suo levitate jejunii, nec eundem sensum potest satietas generare, quem parcitas. Quia cum caro concupiscens adversus spiritum spirituali cupiditate superatur, libera obtinetur sanitas, & sana libertas, ut & caro mentis iudicio, & mens Dei regatur auxilio. — Semper enim virtutis cibis jejunium sat — de abstinentiâ denique prodeunt castæ cogitationes, rationabiles voluntates, salubria consilia, & per voluntarias afflictiones caro concupiscentiis moritur, virtutibus spiritus innovatur. — Jejunia contra concupiscentias vincunt, tentationes repellunt, superbiam inclinant, iram mitigant.

*gant, & omnes bonæ voluntatis affectus ad maturitatem  
totius virtutis enutriunt.* “The garrisons of Chri-  
“stian warfare (fastings &c) my Beloved, were  
“instituted of God, for the sanctifying of our  
“minds and bodies, which therefore are to be  
“repaired with the course and returns of dayes  
“and seasons, that our remedy itself may put us  
“in mind of our infirmities. — To these conver-  
“sions (wherethrough they which had been defil’d  
“by unchastity have shin’d in purity) through the  
“providence of Gods grace holy fasts have been  
“added, which on certain dayes should require  
“of the universal Church the devotion of general  
“observance; for although it be lovely and lauda-  
“ble, that the single severall members of Christs  
“body adorn themselves by their own [private]  
“offices, yet it is a matter of more excellent  
“performance, and of more sacred force, when  
“the hearts of the community of the Godly people  
“concur in one proposed duty, that the Devil, to  
“whom our sanctification is a torment, be over-  
“come not only by a part, but also by the entire  
“body together. — For it behooveth not only  
“the chief Prelates, or the Priests of the 2<sup>d</sup> order,  
“nor only the ministers of the sacraments [or  
“Deacons] but also the whole body of the Church  
“be purged and cleansed. — It appears most  
“manifestly, that among other the gifts of God  
“the grace also of fastings was given [to the  
“Church] among all the institutions of Apostoli-  
“cal teaching, which have flowed forth from  
“the fountain of divine institution, there is no doubt  
“but that through the Holy Ghost influencing the  
“Princes of the Church, this observance was by  
“them

"them at first conceived, that the rules of all vir-  
 "tues, should be, begun from the observance of Ho-  
 "ly fasting. — Whilst through temperance,  
 "the pleasure of the outward man is diminished,  
 "the wisdom of the inward man is strengthened;  
 "for neither is there the same vigour of heart under  
 "a load of meat, which is under the lightness of fast-  
 "ing; nor can fulness generate the same sense,  
 "which abstinence doth. For when the flesh lust-  
 "ing against the spirit, is overcome by the spirits  
 "lusting against the flesh, the freedom of ghostly,  
 "health, and the soundness of freedom is obtained;  
 "that both the flesh may be govern'd by the judg-  
 "ment of the mind, and the mind by the help  
 "[and grace] of God. — For fasting hath ever  
 "been the dyet of virtue; from abstinence do pro-  
 "ceed chaste thoughts, reasonable wills, salutary  
 "counsels; and by voluntary afflictions the flesh  
 "dyes unto lusts, and the spirit is renew'd unto  
 "virtue. — Fastings give victory against concu-  
 "piscence, repel temptations, take down pride,  
 "mitigate anger, and nourish the affections of  
 "every good will unto the maturity of entire vir-  
 "tue. Thus much from a few of the Latines.  
 Nor are the Greek Fathers short of the other. We  
 will begin with S. Basil the Great, in his 1<sup>st</sup> and 2<sup>d</sup>  
 Sermon of Fasting; who thus writes: *Νηστεία*  
*συμμετρία λόγου, καθαρότης καρδίας, ἐγγύς μη-*  
*τρ, νέκρω παιδαγωγός, κίσμη πρεσβύταις. —*  
*Ψυχῆς ἀγαθὸν φυλακτήριον, σώματος σίμαχος*  
*ἀσφαλής, ἔπλον ἀρετῶν, ἀδελφαίς γυμνά-*  
*σιον. — πόλεως ἐνχυμοσύνη, ἀγορῆς ἐυσέβεια,*  
*οἴκος εἰρήνη. — Ἄγιοι εἰσι διὰ κατ' ἐχέστην Ἐκ-*  
*κλησίαν ἐποτρυνόμενοι τὰς νηστειώντας. — Οὐτε*  
*ἐτήρειε*

ἐπήρεια δαμύων κατατολμᾷ τῷ νηεὺσίῳ, καὶ δι-  
 φύλακες τῆς ζωῆς ἡμῶν ἄγγελοι φιλοπονώτερον πα-  
 ραμένεσι τοῖς διὰ νηείας τὴν ψυχὴν κακαθαρμέ-  
 οιοις. — Νηεὶα σωρενίζει τὸν νέον, σεμνὸν ποιεῖ  
 τὸν πρεσβύτερον — Γυναῖξί κόσμος ἀρμοδιώτα-  
 τος, ἀκμαζύων χαλινός, συζυγίας φυλακίηρον,  
 παρθενίας τέρρος. — Νηεὶα ἡ τῷ ἀγγέλων  
 ὁμοίωσις. — Πᾶσαν ἀδελφὴν τὴν πόλιν, καὶ  
 πάντα τὸν δῆμον μεθαρμοῖζει πρὸς εὐταξίαν, κοι-  
 μίζει καυχήν, ἐξομαλίζει μάχην — Ταραχὴν  
 πόλεως καταστέλλει· πείθει χορὴν ἀσελγῆς ἀπὸ  
 νηείας συνέσι, ἄσφαλα πορνικὰ καὶ ὀρχήσεις ἐμα-  
 ρεύς, ἐξαπίνης τῆς πείρας ὑπεξέρχονται, ὥστε  
 ὑπὸ δικαστῶν ἀνερῶν φυγαδευθεῖσαι. “Fasting  
 “is the symmetry of reason, the purity of the heart,  
 “the mother of health, the Schoolmaster of youth,  
 “the ornament of the elder. — An excellent  
 “preservative of the soul, the bodies armour-  
 “bearer, the weapon of gallant men, the exercise  
 “of spiritual wrestlers, the decency of the city,  
 “the quiet of the courts, the peace of the house —  
 “There are Angels which in every Church write  
 “all those that fast, neither dares the Insolence of  
 “Devils ought against such as fast: — and the An-  
 “gels, the guardians of our life, do with more stu-  
 “dious labour abide with such, which have puri-  
 “fied their souls with fasting. — Fasting makes  
 “the young man sober-minded, the old man grave  
 “and reverend, the most fit dress of women, a  
 “bridle for those who are in the flower of their  
 “age, the custody of marriage, the nurse of vir-  
 “ginity. — Fasting is our assimilation unto An-  
 “gels. It transforms on a sudden all the city, and  
 “all the people into a well ordered appearance —

"It quiets the noise, it pacifieth the brawl; it coërceth the trouble and tumult of the city. In the time of the Fast, what lascivious company can have allowance? Filthy songs, and outrageous dances, suddenly depart the city; being chas'd

"thence by fasting, as by an austere judge (a). In like manner S. Cyril of Alexandria in his 20. *Hom. de Fest Paschal.* saith, Τὴν παναγνὸν αἰληθῶς, καὶ ἁγίαν περὸ ἐξ ἡμεῶν νηστείαν, τὴν ἀπάσης εὐταξίας τεύχον, τὴν ἁγιασμὸς μνῆσα, καὶ τὴν ἀνιδεν εὐμενίας περὶ ζέον. And in his

(a) Idem S. Basilii ibid. Νηστεύοντες ὀφθαλμοὺς πρῶτος, κατεσκαμμένον βῆδισμα, πρὸς ὅπου συνέθεν, ἀκολάσω γέλωτι μὴ καθυβρίζον — νηστεία δὲ καὶ γυναικῶν ἔργων μετὰ γυναικῶν, καὶ ἡ ἐκ τῆς συγκοινωνίας τῶν ἀμαρτιῶν κολλάσσει, σύμφωνα σχολῶν ἐμποιοῦν, ἵνα παρεμύνηται τῇ προσηύχῃ.

I. Sermon. Οὐχὶ νηστεία πάσης ἡμῶν ἀρετῆς ἰδέαν ἀποτίχισσα; Νηστεία τῆς ἰσαγγέλως πολιτείας τὸ μίμη, σωφροσύνης πηγὴ, ἐγκρατείας ἀρχὴ, λαγνείας ἀναίρεσις. (as S. Chrysostom hath call'd it, Γαλήνη καὶ ἡμετέρων ψυχῶν.) "Let us receive that "truly chaste and holy Fasting, the nurse of all "good order, the mother of sanctity, and the "harbinger of a good will from above. — Doth "not fasting bring forth to us the Idea of all verue? "Fasting the Imitation of Angelical conversation, "the fountain of temperance, the beginning of "continence, the paring off of lasciviousness, the "calm and serenity of our souls: which was S. Chrysostom's word.

To conclude this: Fasting seems the flower of Temperance, the chastisement of intemperance, the exercise of corrective justice on our selves, the cutting off of occasion of injustice towards others, the understandings clearness, the wills emendation, it is the body of piety, which serves the soul and spirit of inward godliness; *Beati qui lugent;*

gent, Mat. 5. *Blessed are they that mourn.* After all this it shall happily be demanded, what reasons can be assigned of these so great Encomiastick praises of the work of Fasting, even rightly perform'd: I answer 1<sup>st</sup>. negatively, such afflicting of ourselves by fastings, watchings, lying on the ground, or in sackcloth, or the like, are not to be thought to be given to God, for satisfaction to his Justice, in lieu of eternal punishment; That Christ only could and did satisfy for; that is a debt which the Bridegroom alone could and did discharge for his spouse, and for the children of his Bride-chamber, and all who are call'd to the marriage-supper of the Lamb; he hath done it alone and of the people there was none with him. When there was none to help, none besides to save, his own arm brought salvation, and *He hath troden the wine-press alone (Isai. 63.)* 2<sup>dly</sup> Not for satisfaction to the divine Justice, as if such self-afflictions were adequate to the temporal punishments, either which God might, or happily would otherwise have laid on us, if impenitent, or laid on us, even in some true degree penitent: for that he well may, and hath sometimes inflicted even death itself, even on his children themselves truly penitent. *For this cause many are sick and infirm among you, and many are fallen asleep, (1 Cor. 11. 30.)* But when we are judg'd, we are chasten'd of the Lord, that we should not be condemn'd with the world V. 32. 3<sup>dly</sup> Such will ever differ from temporal afflictions, which are part of the curse of God upon the wicked, Christ having redeem'd and freed us from the whole curse, both eternal and temporal, and



bath turn'd whatsoever remains of affliction or chastisement into blessing, *Beati qui lugent*, Mat. 5. 4. *Beati qui jam esuritis*, Luk. 6. 21. Thus far by way of remotion of error or mistake: now positively, though we might content ourselves with the reason of authority from the Old and New Testament; in the Old first we reading it *Ezra's* wisdom Chap. 8. 21, 23. *Then I proclaim'd a fast there, at the river Ahava, that we might afflict our selves before our God, to seek of him a right way for us, and for our little ones, and for all our substance: — so we fasted, and besought our God for this, and he was entreated of us.* And *David* besought God, and fasted a fast, and went in and lay all night upon the earth, 2 Sam. 12. 16. And at other times and occasions, he saith of himself: *I wept and chasten'd my soul with fasting.* Thus holy *David*, the man after Gods own heart; as in like manner *Daniel* also *vir desideriorum non comedens, pauper desideriorum*, After he had 3 full weeks mourned, and eat no pleasant bread nor flesh, nor drank wine V. 2. the high approbation with God that he found, the Angel expresth thus, V. 12. *O Daniel, a man greatly beloved — unto thee am I now sent [viz from God] and I stood trembling, (saith Daniel) Then said he unto me; fear not Daniel, for from the first day, that thou didst set thine heart to consueve, and to Chasten thy self before thy God, thy words were heard, and I am come for thy words. Yea even of Ahab's putting sack-cloth upon his flesh, and fasting, and lying in sack-cloth, and going softly, (with his clothes rent) the word of the Lord came to *Elijah*, saying, Seeist thou how *Ahab* humbles himself before me? Because he humbled himself before me,*

me, I will not bring the evil in his daies, 1 King. 21.  
27—29. (that I mention not now Gods command  
in his Law: c. 16. 29--31. Ye shall afflict your  
souls— Ye shall afflict your souls by a statute for ever.  
And c. 23. 27—29, 32. Ye shall afflict your souls  
on the ninth day of the month at even, from even unto  
even shall ye celebrate your rest— whatsoever soul it  
be that shall not be afflicted in that same day, he shall  
be cut off from among his people.) Come we  
to the New Testament, I shall need to alledge  
but S. Paul, and S. James: S. Paul to the *Corinthians*  
1 *Epist.* 9. v. ult. "So fight I, not as one that beat-  
eth the air; but I keep under my body, and bring  
it into subjection, lest that by any means when I  
have preached to others, I myself should be-  
come a cast-away. And c. 11. 31. For if we  
would judge our selves, we should not be judged.  
"2 *Epist.* 7. 11. This self-same thing, that ye for-  
rowed according unto God, what carefulness  
it wrought in you; yea what clearing of your  
selves, yea what indignation, (*ἀλλὰ ἀγανάκτησιν*)  
"yea what fear, yea what vehement desire, yea what  
zeal, yea what revenge! (*ἀλλὰ ἐκδίκησιν*) In  
"all things ye have approv'd your selves pure in  
"this matter. S. James also c. 4. 8, 9, 10. Draw  
"nigh to God— Purifie your hearts— Be af-  
"flicted, and mourn, and weep; Let your laughter  
"be turned into mourning, and your joy into hea-  
"vinefs: Humble your selves in the sight of the  
"Lord, and he shall lift you up. Of the Ancient  
Doctors Interpretation of such Texts, I shall alledge  
one clear one for many: S. Basil Hom. in *Psal.*  
114. brings in *David*, saying, Πᾶς ἐν ἐξιστάμεν  
ἡμῶν; ἐπειδὴ θλίψιν ἡ ἐδύνατο εὐερεῖν τὴν δι-

τῆς μετανοίας· ἀναλογῆσαν ᾧ τῷ μεγέθει τῆς ἁμαρτίας τὴν ἐκ τῆς μετανοίας κάκωσιν ἑαυτῶ ἐπενόησα, ἢ ἔτις ἐτόλμησα τὸ ὄνομα Κυρίου ἐπικαλέσασθαι. "What then did I do to be healed?  
 "For as much as I found out affliction and sorrow,  
 "that which is wrought by repentance; for I de-  
 "vis'd (against my self) such afflicting of my self  
 "from true repentance, as might bear some pro-  
 "portion to the greatness of my sin: so waxed  
 "I bold to call on the Name of the Lord.  
 But I am to remember that our enquiry was of the reasons and cause (and not only of the proof and truth) of Gods acceptance of this poor service. Such I humbly conceive to be these following: 1<sup>st</sup> For the honour of the divine holiness of God our Father, who is a God of most pure eyes, who without respect of persons will judge every man that judgeth not himself. We therefore necessarily to judge our selves by such self-afflictions and reall acknowledgments, that his not judging us may not possibly be by any thought, his accepting our persons to the favouring of our sin; It is a stopping of the mouth of Blasphemy in the enemies of God, when they shall see the sins of Gods children so condemned, punished, and persecuted by the offenders themselves, and that in order to regain the favour of God, and his sparing of them. And therefore surely those sins much more condemn'd by God (for if our own hearts judge us so worthy to be punished, God is greater and holier then our hearts.) But because also he is most faithful in his promises of mercy (and his waies higher then mans waies) we judging our selves, he will not judge us: we abhorring our selves in dust and ashes, he will not abhor us.

2<sup>dly</sup> Though not for satisfying of Gods justice, yet for the satisfying of his gracious will, who will accept much less, of corrective chastisements, when so voluntarily by our selves adjudg'd, and inflicted on our selves, then otherwise, 1 *Cor.* 7. 11. 30 — 32. "For this cause many are sick, and "infirm among you, and many sleep; for if we "would judge our selves, we should not be judged. "But when we are judged, we are chastened of "the Lord, that we should not be condemned by "the world.

3<sup>dly</sup> Therefore for the preventing of the hand of God executing his anger against our sins in temporal judgments; So (beside the example which *S. Paul* told his *Corinthians* that they might have experienced; and the experience which *Ahab* had, both above remembred,) *David* who knew as much of this matter as any now, knew it to be possible, knew nothing, but it might to him then be, that Gods hand might be prevented by his self-affliction, 2 *Sam.* 12. 22. "While the child was yet alive, I fasted and wept; For I said, who can tell "whether God will be gracious to me, that the "child may live? Or yet for preventing the hand of God chastising; in part, when the whole cannot be prevented by us, 2 *Chron.* 12. 7 — 9. "The "princes of Israel and the King humbled themselves; and they said, the Lord is righteous; and "when the Lord saw, that they humbled themselves, the word of the Lord came to *Shemaiab* "saying: They have humbled themselves; therefore I will not destroy them, but I will grant "them some deliverance, and my wrath shall "not be powred out upon *Jerusalem* by the "hand of *Shishak*; nevertheless they shall be his ser-

“servants, that they may know my service, and  
 “the service of the Kingdoms of the Countreys.  
 “So *Shishak* King of *Egypt* came up against *Jeru-*  
*salem*, and took away the treasures of the house  
 “of the Lord, and the treasures of the Kings house :  
 “He took all, he carried away also, &c. Yea even  
 when that cannot be prevented, neither in whole,  
 nor in part, yet even so shall this return into our  
 bosome, for greater reward hereafter ; (*Thy Fa-*  
*ther shall reward thee openly*, Mat. 6. 18.) or hap-  
 pily in this world also, upon such our humiliation  
 and through-submission to the recommended me-  
 dicines of our purgation, both by our own volun-  
 tary afflicting our selves, and by his hand also  
 punishing, to which we cheerfully submit, so *Mo-*  
*ses* said, Deut. 8. 16, *who fed thee in the wilderness*  
*with Manna*, which thy Fathers knew not, that he might  
 humble thee, and that he might prove thee, to do thee  
 good at thy latter end.

4<sup>thly</sup> It is a great help and degree, and exter-  
 nal part of our Contrition, (proceeding from the  
 inward) which consists of four holy passions in  
 one compound, viz. a holy sorrow for what is past,  
 a holy anger and indignation at our selves, a holy  
 fear of Gods judgements, a holy hatred or dete-  
 station of our sins: now all these four are exer-  
 cised, as well as witnessed in these self-afflictions,  
 it is that ἀγανξήσις, that ἐκδίκησις, that wise in-  
 dignation, and only lawful revenge of a private  
 Christian, mentioned by S. Paul, 2 Cor. 7. (and  
 ἐκδίκησις contains in it δίκην) it is a work of justice  
 corrective upon our selves.

5<sup>thly</sup> As it is a whollome degree of our contri-  
 tion, so is it also of our Confession ; It is not a  
 verbal, but a real practical Confession in deeds,  
 an

an humble acknowledgement more then by words only, that we are by our sins unworthy of Gods good creatures, and of his blessings (by denying unto our selves even food, and pleasures, and rest, and ornaments; in fastings, watchings, lyings on the ground in sack-cloth, &c. and worthy of his judgements, 1 Sam. 7. 6. It is also a due Confession, that we suffer justly, what we do otherwise also perhaps suffer from Gods own hand. 2 Chron. 12. 5 — 7. *They humbled themselves, and said, the Lord is righteous.*

6thly It is for our future emendation, and securing us from return to the same sin again, which hath caused us so to smart; the pleasure whereof we have been enforced to avenge on our selves by so severe sharpness of pain, or affliction for mortification of the flesh.

7thly Beside the fear of a repeated smart, otherwise also available it is, for the better taking off our hearts from the love of the world, while we stand so long by our own counsel sequestred from the contents, enjoyments, and blandishments of the world, and flesh. And so the mind hath better leisure, and temper, and serenity to make a truer judgement, and estimate of the excellency of heavenly things, and of the true bread from heaven, which endureth unto everlasting life: That the things which are seen, are eaten, and drunken, that please the eye, or touch, or tast, are temporal; but the things which are not seen, nor toucht, nor tasted by the palate are eternal, its true what S. Austin saith, *Majior voluptas cordis, quam carnis*, and what Leo the Great, *Agnoscat rationalis animus majores delicias menti datas esse, quam carni* (Serm. 4. de jejun.



*pentecost.*) "Greater is the pleasure of the heart  
 "then of the flesh. Let the reasonable soul (of  
 "man) acknowledge, that greater delights are  
 "by God given to the mind of man, then to his  
 "body [to his understanding and will, then to his  
 senses and appetites] that a little time of being with-  
 held, sequestered, as it were, and intercepted from  
 the continued drunkenness and hurry, and bewitch-  
 ing of the deceitful pleasure of sin (by a retired  
 day, or dayes of fasting, meditation, and considering  
 with ourselves where we are, what will be our end,  
 whither we are hasting) will help us easily to under-  
 stand, that far greater and sweeter, and more satis-  
 fying and delighting are the pleasures of the Fathers  
 kifs, the robe, the ring, the fatted calf, the mirth  
 (of Saints and Angels) in our Fathers house; not  
 only then the husks, which drave the prodigal to  
 consider; but also then the riotous living, and  
 the vomit, and mire (filthier then the swines which  
 he afterwards fed) then the noise, and the har-  
 lots with whom he devoured himself, his flesh,  
 and his substance.

8thly With God who hath promised to give  
 grace to the humble, these humiliations, for the  
 very humility thereof, and therefrom, are a power-  
 ful means to obtain his inward grace, and guid-  
 ance, *Ezra 8. 21. 23.*

9thly By them we may procure deliverances  
 and blessings to others also, some way concerned  
 with us (or more then us perhaps) in the dread  
 of some judgement of God upon sin, (as 2 *Sam.*  
*12. 16. Dan. 9. 3. Mat. 17. 21. Psal. 35. 13, 14.*  
*Esai. 4. 16. Nehem. 1. 4, 6.)*

Thus

Thus have you heard the  $\tau\acute{\iota}$   $\epsilon\acute{\iota}\varsigma$ , what is true religious Fasting: the  $\delta\acute{\epsilon}\pi\omega\varsigma$  of due moderation in Fasting: the  $\delta\acute{\epsilon}\tau\iota$ , that being rightly performed, it is a work which the Scripture hath directed us to, the Church of the Saints ever practis'd, and God hath chosen, and will reward openly, the  $\delta\acute{\epsilon}\tau\epsilon$ , in those dayes: lastly the  $\Delta\iota'$   $\delta\acute{\epsilon}\tau\iota$ , the reasons, why it is so accepted of God, and profitable unto our selves: Ye have tasted, I trust, in some measure, that this new wine which Christ would have preserved, (that you may be preserved thereby,) is excellent and meet for our Masters house, and for your use; and will drink pleasant, when kept, and you by habit acquainted with it. I know that there will be still, who say, as the Pharisees and objectors did in this place before my Text,  $\text{Οἱ μαθηταὶ τοῦ Χριστοῦ ἔντες ἐν νηστεύσει,}$  the business of Fasting is no part of Christianity; that reduce the profit of it first to little (mistaking the place (a) of S. Paul, (a) 1 Tim. 4. 8, which speaks not of fasting, but of another matter,) (as shall hereafter be shewn) and then to nothing.) First to be of no pleasing, unto God, nor pleasing, or profitable to our selves; and then to be hurtfull, because Superstitious; if it return too constant upon us, and be prescribed by others then by our selves, or such guides, as we have heap'd up to our selves. To all which I oppose in short the word and example of our Lord and Master; his word of promise to this mean and least duty of Fasting, *thy Father shall reward thee*, Mat. 6. 18. *even openly, when thou doest it secretly.* His direction, *this kind comes not out but by prayer and fasting.* His command and prediction in my Text,  $\beta\lambda\eta\tau\acute{\epsilon}\sigma\tau\epsilon\upsilon$ , *this*

wine must be put up: and *ἡμεῖς οὖν*, they shall, they will fast. And this Text thus interpreted of the Churches Set Fasts, (and principally of this Set Fast of Lent) by the Church it self in *Tertullian* (*suprà* pag. 28.) by *Petrus* Archbishop of *Alexandria* and Martyr, by *S. Austin*, by *S. Chrysostom*, by *Innocentius primus*, by *Epiphanius*, by *Isidore Hispalensis*, by Venerable *Bede*, by *Theophylact*, and others. With what meekness, gentleness, and loving care our Lord doth here provide for the preservation of the vessels, old, and new, and of the wine both old, and new, you may perceive.

For first it is to be observed, that our gracious Lord who first fasted himself his Quadregesimal fast, and that for his people, the Church, which had sins past to be fasted for, and need of arms and strength against temptations to come, yet he would not command his Church any other times of fasting, then such only as her own regard and affection towards her dear spouse in his absence, and the memory of his dear love in his fasting, Agony, death, and passion should command her. An expresse command, if *S. Austin*, and *Socrates* say, they read not; it needed not; she will do it; *In those daies they will fast.*

2<sup>dly</sup> The duty of fasting our Lord compares it but to *ἐπιζήμια*, a peice to mend up. If our own garment were not worn and rent, there would have been no need of peicing, or *ἐπιζήμια*; If men had continued in innocency and original Righteousness, the work of painful fasting had been nothing useful at all; but we are waxen old in our sins, and not forthwith capable perhaps,  
even

even of our remedies, least our rent be made worse. Yea our Lord comparing it to new wine, gives sentence that the old is better, that commandment which is both new, and old, which you had from the beginning, and which is new in him, *That ye love one another.* But both are to be preserved: our pieced garments also are to be worn in our bride-grooms absence, although not in his presence.

3<sup>dly</sup> Observe that as all the Churches set, solemn, unchangeable fasts, her weekly Stations, and her yearly Paschal fast of Lent (and if any will adde the Rogation-fasts also before his departure from her at the Ascension) are from the taking away the Bride-groom from her: so from the presence of the Bride-groom with her, or to her, are all the Churches Feasts (as those of Christs Incarnation, Nativity, Resurrection, or his entring into Heaven to appear in the presence of God for her, and to prepare a place for her living in his presence, at his Ascension,) or from the friends of the Bride-groom, their being brought into his presence in the dayes of their severall martyrdoms.

Yea and 4<sup>thly</sup> all the times prohibited by her, as to any set, or publick fasts, are only therefore prohibited as times of something of her Bride-grooms presence; as the Lords-day no fasting-day, for the return of his presence at his Resurrection; yea and wheresoever in the Christian world saturday was a time also exempted from being a fasting-day, (except one only in the year) as it was exempted generally in all the Oriental Churches, and in many places, and the first ages of the Western

likewise : it was not as some have thought from condescension to the *Jews*, but from the joy of that day after our Lords descent into, and return from hell, at the long expected presence of Christ the Bride-groom, theirs and ours, to the souls of all those that had departed out of this world (through so many ages) in true repentance and faith; with whom the Church on earth hath and holds a communion of Saints, and a part in their joy from that joyful time. And S. *Austin* thinks for another reason also by him assigned, for the joyous signification of our eternal rest by that day of rest, and of the rest of our flesh in hope after death, as Christ's did that day rest.

5<sup>thly</sup> I have my self above noted to you, that Fasting is not the principle, but an Annex, (yet annexed by the advice of God's Spirit) in the words of my Text, *Ἐπίβλημα ἐπιβαλλόμενον*, an additament, a piece of a new garment to make up, and help the defect of our infirmity, in due place, time and measure.

J. Power.

*Quod Deo non pro iustitiâ, sed cum iustitiâ offerimus.*  
6<sup>thly</sup> I have in this Discourse shewn the necessary conjunction of Prayers with our Fastings, as in the context of my Text they are by the objectors themselves connected, Why do *John's* Disciples fast often and make Supplications? I have shew'd you this new wine of Fasting, now by long continuance in the Christian Church to be waxen old; so that now the bottles, that are broken, and fly rather than they will contain this good wine, do but pretend either more weaknesse or tenderness of Conscience, then they have



have, or for the time ought to have; or more perfection and strength then they have in them (or thus are likely to have;) as if they needed it not; their impotent refusal is not now from the newness of the wine, nor alwayes from the oldness of the bottles, but from the cunning simulation of some Impostors, who take with them for pretence, according to the crafty wile of the *Gibeonites*, wine-bottles old, and rent, and bound up, old garments upon them, and clouted shooes upon their feet; crying out, [weak and tender consciences;] and so desire to make a cunning League with the Church. τὸ τοῦ ὃ εἰ παρὰ τὸν οἶνον συμβαίνει. "This comes not from the nature of the wine, saith *Theophylact* upon my Text. And I may say [ἐδὲ παρὰ τὸ καινὸν] nor from the oldness of the bottles, ἀλλὰ παρὰ τὴν ἀκασίαν, as then in our Saviours instance at that time, and now παρὰ τὸ χίσμα, from the Schism, which is resolv'd by any arts to make it self worse; 'tis not from the weakness or tenderness, but the stiffness and hardness of the neck; that shakes the yoke to cast it off. They cannot submit to the two words of our Lords command of this duty in my Text. 1<sup>st</sup> Βλῆπτει, this new wine *must be put up*, where it must be preserved: 2<sup>dly</sup> Νηστεύουσι, in those daies *they shall Fast*. They are angry at the Stewards, or governours of the house of God, who are by their office especially to take care, and do take care of our Saviours good will and pleasure in his Ἀμφοτέρω συντηρεῖν, that both *be preserved*; the duty of Fasting, and the Vessels



fels of Honour, that should contain this precious liquor, of which our Lord takes this care. These are not the men, it seems, of whom our Lord in my Text foretells, Νηστῆσται, *they will Fast*. I have declared at large, even of the 7 first ages of the Church; when the wine was newer then now it is, (and of the following ages, the opposers of this Fast of Lent, not only confess their observance of it, but complain of their diligence therein :) I have declar'd, I say, that the custome of the Bride her self, *i. e.* the Catholique Church of Christ, in this time of her preparation of her self to be brought to the Consummate Nuptials of the Lamb, hath ever observ'd this Paschal Fast of Lent.

Ἐν ἑσπέραις ταῖς ἡμέραις, *In those daies*] which what they are, I have not given you mine own sense, but have, as we are bid, enquired of the former daies, and prepared my self, and you to the search of our Fathers, (as we are directed Job 8. 8.) For that both we and our opposers are but of yesterday. *The daies will come*, said Christ; Are they already come? or are they not come, which Christ said should come? And if not yet come; who can shew us with any colour, that ever they shall come? But if they are come, they are to be found in the Churches practise surely through 15 Ages. The taking away of the Bridegroom once for the sins of the whole world, is certainly not now to come. And do not almost all the Testimonies by me produced, found and settle the Paschal Fast on that Basis, of the annual, solemn

# *Taken away, &c. - then shall they fast, &c. 241*

lemn memory of Christs Death and Passion; the Bridegrooms taking away so precious to his Bride, the Church? <sup>a</sup> But perhaps we should

not thus expostulate with the forwardness appearing in many, (I speak of the many late sects of this lately most unhappy Nation.) For *Theophilus* the renowned Patriark of *Alexandria*, in his 1. Paschal Epistle hath foretold as much; when speaking of this Paschal Fest (as above) *Provesantur homines cum Ecclesiâ Primitivorum Dominica Passionis Festa celebrare*, Men are invited to keep the celebrity of the Lords Passion with the Church of the Primitive Saints, He adds; *Non est,*

*non est Hereticorum ulla solennitas:*

It is not (saith he) it is not the guise of Hereticks to keep any of the Churches solemnities. There is therefore one part of the context of my Text (Luke 5. 30.) which I do not pretend ever to be able to satisfie.

ἡ ἰσχυρὸν οἱ Ἰουδαῖοι αὐτῷ καὶ οἱ φαρισαῖοι καὶ οἱ ἱεροδωμῆναι αὐτῷ (Κεῖν) λέγοντες διατί οὕτως διατί &c. And the Pharisees murmured against the Disciples of Christ.

It were enough for the Jews this to oppose; But though there was no such Paschal Fast, before the Pasch of the Jewes, yet for all that we know there was authority sufficient, in and under the New Testament to add this observance: Our Lord calls it *ἑπίθεμα ἱματίου καινῷ*, An additment of a new garment. I have shewed you

<sup>a</sup> S. Austin l. 4. de Baptismo. Con-  
Denatist. c. 23. Cum.

Whatsoever observance was not first instituted by any plenary Council, as this was not, (let any one go about to shew it, if they think it was or can be shewn) yet observed constantly by the whole Catholick Church, came at first from the Apostles in St. Austins judgement. *Sicut (saith he) quod Domini Passio. & Resurrectio, & Ascensio in cælum, & adventus cælestis Spiritus Sancti ANNIVERSARIA SOLENNITATE celebrantur: Et si quando tale occurrit, quod servatur ab universâ, quæcumque se diffundit Ecclesia.* As that THE PASSION OF THE LORD, his Resurrection and Ascension, and the coming of the Holy Ghost from Heaven, are celebrated by an anniversary solemnity; And if there occur any other such thing, (saith he) which is observed by the Universal Church, wheresoever it is diffused. *Siquid horum ipsa per orbem frequentat Ecclesia.* Nam hec quinta societas sit diffusiva, insensibilis & infans est, If any of these things the Church, the whole Church through the world doth frequent the use of (viz. though the many ages of it) to dispute against the doing of that, is the part of most insolent madness.

the substance and circumstance of the duty here prescribed; I have given you an account of the Fasting of *John*, and his Disciples, of Christ our Lord, and his Disciples; of the Scribes and Pharisees also (with their Disciples;) which are all the persons that entered the Drame of this Text: I have caution'd you *Μη ὁμοίως φαρισαίους*, That we fast not in hypocrisie liker unto the Pharisees; but I know none excused from the Duty it self, but such only whom those words of Christ may in some sence reach, *Οὐ δύναται υἱος ἀνθρώπου* They cannot fast. Of all other good *Christians* he hath said, In those dayes *they shall fast, they will fast*. He said it, I say, who both could command them what should be their duty to do, and could foresee what faithfully and certainly they would do. Those dayes what they were, they could know; what they took themselves to be commanded to do, and by whom, and on what dayes; and what they have done, ye have heard. That this precious new-wine (even for the more precious old wines sake) may not be poured out, spilt, or lost: for that cause I have made this profusion of sand and labour; that no vessels old, or new may perish, is my hearts desire and prayer.

F I N I S.

*Deo Gloria.*

---

## The Appendix.

---

### CHAP. I.

#### *Of the Churches Faſts in General.*



S Almighty God in the beginning created Man to glorifie and ſerve him, both in his body, with the bodily appetites and ſenſes thereof, and in his ſpirit, with its intellectual knowledge and will, both which are Gods, (1 Cor. 6. ult. and c. 7. 3. 4. and James 2. ult.) and Man ſoon departed from God in his firſt Fall by a Rebellion in both thoſe, breaking his firſt expreſs Command, both to gratifie his own bodily appetite and ſenſe, and his inordinate deſire of being made wiſe to know good and evil; (as it is written Gen. 3. 6. *And when the Woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one Wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband With her, and he did eat.*) And as in mens perſonal acquired corruptions men farther depart from God, by pleaſing, obeying, and fulfilling both the luſts of their fleſh, (luſting againſt the Spirit of God) and the vanity of their own blinded, fleſhly and corrupt mindes, therethrough both bearing enmity with God, by their carnality, or law in their members, leading them captive to the law of ſin, (ſo as that they obey it in the luſts thereof) and alſo alienated, and enemies in their minde by wicked works: (Col. 1. 21.) So in our Returning unto our heavenly Father, we cannot hope for reconciliation or peace with

him, but by being renewed both in the spirit of our mindes, by a new and contrite heart and spirit, and also by the mortification and subduing of our flesh, crucifying it with the sensuality, affections and lusts thereof. Agreeable hereto the holy Church of Christ in her begetting and bearing Children unto God, hath according to the wisdom taught her from God, conjoynd together, both the earnest Preachings of Repentance, (which is μετανοια, a change of the minde, or renewing of the spirit or inward man) and bodily fastings, or mortifications. And because the minde or spirit of man cannot always be in its exaltation, nor continually in its troubled state of contrite sorrowfulness, nor yet the flesh, or body bear either continual feasts of fulness, nor (if we speak of the greater sort of Christian people) perpetual fastings and severities: Therefore the Church, the common Mother of us all, hath (as she hath been taught by the Holy Ghost) in all Ages prescribed to her Children set times of feasts and fastings. Of her fasts we are now farther to entreat: Fasting or Νηστεια, as it is commonly contra-distinguished to Λιμος, hunger, (2 Cor. 11. 27. ἐν λιμὶ καὶ διψῇ, ἐν νηστείᾳ πολλῇ, *In hunger and thirst, in fastings often*; and chap 6. vers. 4. 5. ἐν ἀνδραγαθίᾳ, ἐν σενοχωρίᾳ --- ἐν νόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, *In necessities and distresses, in labours, in watchings, in fastings.*) In this "acception of the word Fasting is a voluntary denying our selves our wonted lawful refectiōns and pleasures of the body. But yet neither are all Fasts religious Fasts, nor all religious Fasts Ecclesiastical or "the Churches Fasts. Religious Fasting is a voluntary denying our selves as to some measure of time, quantity, or quality, (or rather "all these together) our wonted, lawful, bodily refectiōns and pleasures, and other worldly delights, for better humiliation of the soul, "and mortification, and subduing of the flesh to the spirit, toward "the obtaining mercy & favour from God in some evil deprecated, "or some spiritual, or temporal good thing sought. But these religious Fasts are either private, of private Christians devotion, or the joynt publick Fasts of the Church. Again, those religious private Fasts are either such as particular Christians indict to themselves for the ends above mentioned, or such as to particular persons are either enjoyed from their Bishop, or advised and directed them by the Priest upon their private Confession. Those Fasts which they indict and choose unto themselves, are either such as by the Bond of a Vow or Promise to God they have bound upon their soul: or other-



otherwise such as they purpose and perform in all freedom. Every Vow and every binding Oath to afflict the soul, (if they were in their own power, and the thing in their power, and they have not vowed to God a Sacrifice of Robbery, (*de rapinâ holocaustum*) depriving of strength and health their bodies, which are not their own, but made for Gods service : ) shall binde over the soul and body to danger of Gods judgement, if not performed, *Numb.* 30.2, 13. *Eccles.* 5.4, 6. " An Ecclesiastical Fast, or Fast of the Church is such religious fasting, as above described, wherein the publick Congregation (as many as conveniently can) doth joyn. Which, as all other agreeing or gathering together of more Chriltians, in the name of Christ, touching any matter, hath a more special promise of prevailing with Almighty God (*Matth.* 18.19, 20.) *Leo Serm.* 7. *de Jejunio decimi mensis. Excellentior est actionis, sacratorisque virtutis, [Jejunium, &c.] cum in unum propositum pia plebis corda concurrunt. Ut ille (Diabolus) cui sanctificatio nostra supplicium est, non solum à parte, sed etiam à soliditate superetur.* " It is yet a work of " more excellent performance and of more sacred force, [*viz.* Fasting, &c.] when the hearts of godly people concur and meet in " one for that holy purpose. That the Devil to whom our sanctification is a punishment, may be vanquished not onely by a particular, " but by the whole body of the people : who prevail more, when both more spiritual duties meet together in each person, as Repentance and Faith, Prayer, Fasting, and Alms, and the whole number of Chrillian people meet in one, each arm'd with all those pieces of Armour.

## CHAP. II.

### *The distribution of the Fasts of the Church into their several kinds in respect of their Institution.*

THESE Fasts of the Church (if we consider their institution and Original) are either such, as were at first derived to her from the Authority of the Apostles of the Lord, (the first Teachers of the Church under



under Christ: ) or in after time from her Bishops the Successours of those Apostles, who did, (while the Church had yet no Christian Kings or Queens, her nursing Fathers or nursing Mothers,) i i diēt such Fasts, either fixed or occasional: or, (when God had given to the Church Kings to be her nursing Fathers) proclaimed from the Authority, piety and devotion of Christian Kings and Magistrates, as by the Kings of *Israel* in the Old Testament. But before such were as yet given to the Church, in the Primitive Ages of the Church, that the Bishop wanted not power to enjoin such Fasts, is evident from the testimony of *Tertullian*, of the usage and manner of the Church in his time, who then being angry with the Church, that she denied unto *Montanus* the new Prophet or Paraclete, (by him newly acknowledg'd) what yet they granted to their Bishops, he thus beareth witness to the truth of the Churches so ancient practice *lib. de jejuniis cap. 13. Quale est autem, ut tuo arbitrio permittas, quod imperio Dei [sc. per Montanum Prophetam ejus] non das? — Bene autem quod & Episcopi universæ plebi mandare jejunia assolent, non dico de industria stipium conferendarum, ut vestra captiva est, sed interdum & ex aliquâ sollicitudinis Ecclesiasticæ causâ. Itaque si & ex hominis edito & in unum omnes conveniunt ageratis, quomodo in nobis, &c.?* “But how is it that you permit that to your own pleasure, which you yield not to the command of God, [viz. by his Prophet *Montanus*]? — But it is well, that “even your Bishops are wont to enjoin Fasts to all the people, that “I say not now, how that is done on the purpose for making Collections of advantage to themselves, as it is a common craft with you, [so did he slanderously calumniate the charitable Collections for the Poor on fasting days] but sometimes also from some cause of “care and solicitude of the Churches occasions moving them thereto. “If therefore even from a mans edict you all meet together in a “joynt humiliation, how is it in us, &c. ? As these were occasional, so other fixed, set, and annual Fasts there were by the agreement of Bishops introduced, at least, into some parts of the Church. As the

(a) Of these Fasts of the Rogation-days (a) began at first from *Mamertus* Bishop of *Vienna* about the year of 490. and accepted soon after by most Bishops and Churches of the West; but as is probable at first, some while before *Easter*, (and not after) in a stricter time of

(a) Of these Rogation-days you may see *St. Dennis* l. 5. *Epist. l. 1. c. 1. Concil. Aurelian. c. 29. as it is in Gratian. c. Rogationis de Consecrat. Distinct. 3. and the Author of the 173 Sermon de tempore in St. Austin.*

Fasting

Fasting within some of the forty days of Abstinence. Other such fast and annual Fasts introduced by such agreement of Bishops, as was allowed by the good will and pleasure of their Princes, were those *anteferialis vigilie*, the Eves before certain Feasts or Holy-days, which upon inconvenience found in the more antient Night-service, and Watches, (by reason of the wickedness of later times) were by the Churches wisdom, converted (first in the Council of *Eliberis*) from proper Vigils into *sempierna jejunia*, or lesser Fasts. Of these Eves kept Fasts the first mention that I meet with is in *St. Gregory Nazianzen* in his Oration upon the Festival day of *St. Cyprian*, where he wils the people to bring to Church with them on the morning of that Holy-day *Σκευατο; κενωσιν, ψυχης ἀνδύσων, καὶ ὁ ἐξ ἡμετέρας παρθενοῦ ἀσκήσαν*, “emptiness of the body [*viz.* from the Eves Fast] the “elevation of their souls, and virgins the contempt of their flesh. Next *Innocentius ad Episcopum Braccarensem. Omnium Apostolorum vigilie sunt in observatione jejunii celebranda, prater vigilias Philippi & Jacobi, & Johannis Evangeliste, Sanctorum quoque vigilie, &c.* “The Vigils of all the Apostles are to be celebrated with the observance “of fasting except the Vigils of *Philip* and *James* [because it always “falls within the fifty days of the Churches solemn rejoycing] and of “*St. John* the Evangelist, because always with *Christmasts*, and *St. Stephen’s* day next before it. The Eves of Saints days also Fasts, &c. These were brought in in imitation of the one more ancient and most solemn Vigil of the Eve before *Easter*, τὸ ἅγιον καὶ μέγα Σκευατο; in imitation whereof also the Churches of *Spain* first of all (for where is it to be read of before the Council of *Eliberis* in *Spain*, *Can. 21. ?*) And afterward the *Roman* and others converted the every-weeks Vigil of the Lords day, *viz.* Saturday, (as *Leo* often witnesseth in his Sermon, that Saturday was observ’d in his time as a Vigil onely, and not a Fast) into a weekly Fasting-day, in the place of the Wednesday, or fourth day of the Week, which from the beginning had been that. But our main purpose is to enquire of such of the Churches Fasts, as were in their Original Apostolical, and from the beginning, of universal practice. They are of two sorts, either such as were delivered to the Church by Tradition of Precept, as from the Apostles, or by Tradition of counsel and recommendation onely from the Apostles to the free devotion of Christians. Those of Tradition of Precept first, whether for some determined time of the year, as the *paschal* Fast of

*Lent*, the Spring-fast next before the Feast of *Easter*, which *Easter* was celebrated *anno circulo in mense primo*, saith *Tertullian*, lib. de *Jejun. cap. 14.* Κατὰ τὴν ἐαρινὴν ἰσημερίαν, as others witness, annually in the first moneth close upon the Vernal Æquinox, and so much onely [the Spring-fast] by *Lent*-fast is signify'd, or other oft recurring Fasts for the substance, from the Apostles to be observed constantly, though without a time determined by them. As the Fasts of the Church before her publick solemn Ordinations, though for the times of the year, wherein both those Fasts and Ordinations should be kept, the Church was left to determine her self; which she hath wisely distributed into four Seasons of the Year, so sanctifying to her self both her hopes and partakings of the fruits of the earth, and more principally her Spiritual labourers sent forth into Christs harvest. Of such solemn calling on God preparatory to Ordination, we have the example, first of Christ our Lord himself in the Gospel, *Luk. 6. 12, 13.* where we read, that in the Eve or Vigil before the day, which he design'd for choosing out of his Disciples twelve, which he would name Apostles, Ἦν δὲ αὐτὸς ἑσπέρῳ ἐν τῇ περὶ οὐρῇ τῆς ὄρας, And it came to pass in those dayes, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his Disciples: and of them he chose twelve, whom also he named Apostles. This grand example of the Lord, the Apostles of the Lord also are recorded in holy Scripture to have followed, *Act. 14. 23.* And when they, the Apostles Barnabas and Paul v. 14. had ordained them elders in every Church having prayed with fastings, they commended them unto God, viz. μετὰ νηστειῶν, with fastings plurally, not μετὰ ὁμίας only, & having so prayed and Fasted before the Ordination, as the words may well be understood; The same was also practised by the Prophets and Teachers of the Church at *Antioch*, before that, *Act. 13. 1--3.* Then having Fasted and Prayed, and having laid on their hands, they sent them away. If now the Church shall witness, that she hath also received this order of Fasting before her Ordinations, from the Apostles, and their times, the very examples but now alleadged above may render it not difficult for us to believe it. *Leo* the first and Great Serm. 2. de *Junio Pent.* Dubitandum non est, Dilectissimi, omnem observantiam Christianam eruditionis esse Divine, & quicquid ab Ecclesiâ in Consuetudinem est Devotionis receptum, de Traditione Apostolicâ, & de Sancti Spiritus prodire doctrinâ--- Manifestis-

sic patet inter cetera Dei munera *sejuniorum* quoque gratiam, quæ  
 hodiernam Festivitatem indivisa subsequitur, tunc fuisse donatam---  
 Ideo, *dilectissimi*, secundum eruditionem Spiritus Sancti per quem Ec-  
 clesie Dei omnium virtutum collata sunt dona, suscipiamus alacri  
 fide solenne *jejunium*. "It is not to be doubted, most beloved, but  
 "that all the Churches observance is of Gods teaching, and what-  
 "ever hath been received by the Church, [ viz. Universal ] in the  
 "cultom, [ viz. constant & perpetual ] of her Devotion cometh from  
 "Tradition Apostolical, and from the teaching of the holy Ghost.---It  
 "most evidently appears, that amongst the rest of the gifts of God the  
 "Grace also of fastings, which immediately followeth this present  
 "Felicity, [ viz. of Pentecost ] as doth the second *Ember-week* in  
 "the year ] was then, [ viz. at the sending down of the holy Ghost  
 "upon the Apostles ] given to the Church. — Therefore, my  
 "dearly Beloved, according to the teaching of the holy Ghost, by  
 "whom the gifts of all vertues are conferr'd upon the Church of  
 "God, let us undertake with cheerful Faith the solemn Fast. And a-  
 gain *Serm. 4.* Upon the fast of the same *Ember-week*; *Inter omnia dile-*  
*ctissimi*, *Apostolica instituta doctrina* qua ex divine institutionis fonte  
*manarunt, dubium non est, influente in Ecclesia principis Spiritu Sancto*  
*hanc primum ab eis observantiam fuisse conceptam, ut Sancti obser-*  
*vatione sejunii omnium virtutum regulas inchoarent.* "Amongst all  
 "the Institutes of Apostolical teaching, which have flowed forth  
 "from the fountain of Divine Institution, there is no doubt, o most  
 "beloved, but that this observance was first conceived by those Prin-  
 "ces of the Church, the holy Ghost influencing them, that they  
 "should begin the regulations of all vertues which the observation  
 of holy Fasting. And in his seventh *Serm.* on the Fast of the tenth  
 Moneth ( another of the *Ember-weeks* ) he thus speaketh : *Pre-*  
*sidia militia Christiane (sc. jejunia, &c.) delectissimi, sanctificandis*  
*mentibus nostris atque corporibus divinitus instituta, ideo cum dierum*  
*temporumque curriculis sine cessatione reparantur; ut infirmitatum*  
*nostrarum ipsa vos medicina commoneat.* "These guards of our Chri-  
 "stian warfare, ( viz. Fastings, &c. ) [ as he spake of the Fast of  
 "the *Ember-week* ] were Instituted of God, for the sanctifying our  
 "mindes and bodies; therefore are they renewed incessantly with  
 "the course of dayes & times, that the medicine it self [ recurring ]  
 "may admonish us of our infirmities. So in the eighth *Serm.* *Hu-*  
*ius observantia militas, dilectissimi, in Ecclesiasticis precipue est*

*constituta jejuniis, quæ ex doctrinâ Spiritûs Sancti, ita per totius anni circulum distributa sunt, ut lex abstinentiæ omnibus sit ascripta temporibus: siquidem jejunium vernum in Quadragesimâ, æstivum in Pentecoste, Autumnale in mense septimo, hyemale autem in hoc, qui est decimus, celebramus;* "The utility of this observance, my Beloved, "is especially seated in Ecclesiastical Fasts, which by the teaching of "the holy Ghost are so distributed through the circle of the whole "year, that there is a law of abstinence affix'd to all the four seasons: "For so much as the Spring-fast we keep in Lent, the Summer-fast in "Whitsunweek, the Autumn-fast in the moneth of September, the "Winter-fast in this moneth of December. So that punctually the "same four *Ember-weeks*, or fasts, and also the following solemn Ordinations are in those four self-same seasons, and appointed times, in this Church of England, which were in the Church more then 1200 years since. In the same place he adds of those Fasts before the Ordinations. *Intelligentes divinis nihil vacuum esse præceptis,* "understanding that nothing, [viz. of such things] is left devoid of the Divine precepts. But as I above yielded, though the Church be guided alwayes by the Spirit of God in some sense, yet the affixing of those Fasts and Ordinations to those determinate times, may be thought, was not of Apostolical Tradition, (as the Fasts to be before the Ordinations were,) For after all this said by Leo, we find him also confess as much in his fifth *Serm. de Jejun. decimi mensis: Huic autem operi, dilectissimi, cum jam opportuna sint tempora, hoc nunc præcipue aptum est atque conveniens, in quo S. Patres, nostri divinitus inspirati decimi mensis sancere jejunium, ut omnium fructuum collectione conclusâ rationabilis Deo abstinentia dicatur tur.* "For this "work, my Beloved, as all times are opportune, so is this most agreeable and fit; in which our holy Fathers inspired from God have decreed the Fast of the tenth moneth to be, that the gathering of all "the fruits being concluded, a reasonable abstinence [by us] should "be dedicated to God.

Before Leo the Great's time, *Athanasius* the Great in his Apologie for his flight mentions, how the people in the Week after the holy Pentecost, having finished their Fasts went to pray, &c.

We proceed now to such Fasts of Tradition Apostolical, as are by Tradition of Counsel onely, and recommendation, not of Precept: such as are, first, those which were ever in the Christian Church



Church from the Apostles times, the Stations of the fourth and sixth day of the Week, (*Wednesdays* and *Fridays*) wont to be Fasted unto the ninth hour, our three a Clock in the Afternoon; after the example of *Cornelius's* Fast, called *Stationum semi-plena jejunia*. And secondly such is some degree of the extent of the Fast of *Lent*, as the Abstinence to be continued throughout forty dayes: the proper Fast of somewhat like the measure of three weeks, in Imitation of *Daniel's* Fast: the stricter and more rigorous Fast of all the six dayes in the last Great Week; all which seems to have been ever in the Church from the Apostles times, as Tradition Apostolical, but *ex arbitrio*, non *ex precepto Apostolorum præstanda*, as shall be shewn in the seventh Chapter. Here we will speak of the former, the stations of the fourth and sixth days of the Week; For which (omitting that of *Ignatius ad Philippenses*.) I first alledge the Churches practice in *Tertullian's* time, which he contending with her witnesseth, and takes as a thing confessed by her to argue from. *lib. de Jejuniiis* c. 13. *Ecce enim convenio vos, & præter Pascha jejunantes citra illos dies, quibus ablatu est sponsus, & Stationum semi-jejunia ininterponentes, & verò interdū pane & aqua vigilantes, ut cuique visum est. Denique respondetis hac ex Arbitrio agenda, non ex Imperio*, And c. 10. *Æque stationes nostras, ut indiētas [h. e. precepto omnibus præstitutas] quasdam verò & in serum constitutas novitatis nomine accusant. Hoc quoque munus & ex Arbitrio obeundum esse dicentes, & non ultra nonam detinendum, [viz. publicè in Ecclesià] de suo sc. more. Non quasi respuamus nonam, cui & quartà sabbati, & sextà, plurimū fungimur—Venit enim hora nonæ observatio de exitu Domini. Itaque in eam usque horam celebranda pressura est, in quā à sextà cōtenebratus orbis defuncto Domino lugubre fecit officium, ut tunc & nos revertamur ad jucunditatem, cum & mundus recepit claritatem.* And c. 2. *Quæ & ipse [stationes] suos quidem dies habeant, quarta feria, & sexta, passivè tamen currant, neque sub lege præcepti.* From which witness we observe these confessed truths, 1. That both the Church, and the Montanists did then, and had before observ'd these stations of the fourth and sixth day; 2. That the Church answered so to his Accusation of her, that those stations she did indeed, and would still recommend to her Children, but *ex Arbitrio*, non *ex Imperio agenda, ut passivè currentia, non ut sub lege præcepti*, as matter of Counsel, not of Precept, which they that do not observe, sin not, but they do better,



that observe: And therefore she accus'd *Tertullian* and the Montanists of Novelty, for enjoying them by Precept; as well as for producing them to the evening beyond the three a clock in the Afternoon, as by Tradition they both had received.

3ly. That her days of publick Fasts were constituted and prescribed unto her already by God in the Gospel, viz. these in which the Bridegroom was taken away, & *hos esse jam solos legitimos jejuniorum Christianorum [dies]* that *Tertullian* objected, to the Church, that she, who stood upon it, that she had received those, and no other dayes or Fasts from the Apostles, but those onely, 1. On which the Bridegroom was taken away, (for the Church had reply'd, c. 2. *Apostolos nullum aliud imponentes jugum certorum, & in commune omnibus obeundorum jejuniorum.*) And that she yet observ'd those stations, which *Tertullian* thought in no sense were the dayes, on which the Bridegroom was taken away. When yet both the dayes themselves did, & the hour of breaking up the Fast did, in *Tertullian's* own acknowledgment, derive it's observation from the Bridegrooms "taking away; For so are his words, c. 10. Not as if we refuse the "ninth hour; for the observation of that hour comes from the "Lords departure out of the world, or giving up of the Ghost. There-fore they were in sadness till that hour, and then did partake of the "Refection; as the world was in darkness from the sixth hour to the "ninth, and then light return'd. Not many years after *Tertullian*, *Clement of Alexandria* in his seventh book of *Stromata* thus speaketh: "Ο δὲν αὐτὸς καὶ τῆς νηστείας τὰ ἀνιγμένα τῶν ἡμερῶν τῶν τῆς τετράδος καὶ τῆς παρασκευῆς λέγω, ἐπιφωτιστοῖσι ὅδ' ἡμεῖν ἐκείν, ἢ ὃ τῆς Ἀφοδίτης. "He knows the mysteries also of the "Fasts of these dayes, of the fourth day of the week, and of the day "before the Sabbath [which are called *Wednesday* and *Friday*.] Now the riddle or mysteries of those dayes which he mentions is but the reference to the Bridegroom's taking away, as *S. Augustin* and *Epiphanius* will anon tell us. And so ἀνιγμένα τετράδος καὶ παρασκευῆς, is in the same sense spoken, as *S. Ambrose* above calls the dayes of Lent, *dies Mysticos*, "dayes of mystical meaning; soon after that *Clement Origen*, hom. 10, in Lev. 16. *Nec hoc tamen discimus, ut abstinentia Christiana frana laxemus; Habemus enim Quadragesima dies jejuniis consecratos, habemus quartam, & sextam septimana dies, quibus sollemniter, jejunamus.* "We have, saith he, after "the fourty dayes Fast of *Lent*, the fourth and sixth dayes of the week,

“week, on which we solemnly Fast, and those he recounts not as  
 “prescribed by this, or that Church, or of this, or that Age, but as  
 “part of the Christian Abstinence. Then *Peter* alio the Arch-  
 bishop of *Alexandria* in his 15 Can. ratifi'd by the sixth General  
 Council, thus declareth the Churches Fast: *Οὐκ ἐγκαλέσει τις*  
*ἡμῖν παρατηρημένοις τετράδα καὶ παρασκευὴ, ἐν αἷς καὶ νηστεύειν ἡμῖν καὶ*  
*ᾧδόντιν ἐυλόγως προσετέτακτο· τὴν μὲν γὰρ τετράδα διὰ τὸ θυμόμενον*  
*συμβέβηκεν ὑπὸ τῇ Ἰουδαίᾳ ὅτι τῇ προδοσίᾳ τοῦ Κυρίου, καὶ θ' ἐξ.* Nor can  
 “any accuse us for observing the fourth and sixth day of the week,  
 “in which we had been with great reason commanded to Fast, accor-  
 “ding to Tradition; on the fourth day, by reason of the Council  
 “held by the *Jews* for the betraying of the Lord, &c. What Tra-  
 dition, what command he means, you shall now hear; The Tra-  
 dition, *Epiphanius* will tell us, was from the Apostles, and the Com-  
 mand from the Successours of the Apostles, the 69. *Can. Apostolick*,  
 made by Primitive Bishops, the early Successours of the Apostles,  
 doth witness, *εἴπες ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἀναγνώστης, ἢ*  
*ψάλτης, τὴν ἁγίαν τεσσαρεσθῆν ἐν νηστείᾳ, ἢ τετράδι, ἢ παρασκευῇ, καὶ παρέρω-*  
*ἐκτός ἐι μὴ δι' ἀδυναμίαν σωματικὴν ἐμποδίζοιτο· ἐάν τις λαϊκὸς ἦ, ἀφορίζεται.*

“If any Bishop, Priest, or Deacon, any Reader, or Singer Fast not  
 “the Holy Lent, or Fast not the fourth or sixth day of the week, let  
 “him be deprived, except he were hinder'd by weakness of body.  
 “And if a laick, let him be separated; a Canon, which might concern  
 their times onely. Now whence the Tradition of those days came,  
 we shall hear from *Epiphanius*, in his book *de Expositione Fidei*,  
 c. 22. *Τετράδι καὶ ἐν προσαββάτῳ ἐν νηστείᾳ ἕως ὥστε ἐνώστῃς--* (a) *Sequi-*  
*καὶ παρέρωσαν οἱ Ἀπόστολοι ἐν ταύταις νηστείαις ἐπιτελεῖσθαι, πληρο-*  
*μένους τῆς ῥᾶς·* “Οἱ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύ- *περίλη-*  
*σασιν ἐν ἐκείναις ταῖς ἡμέραις.* “On the Wednesday and Eve of Sa- *φαν δὲ ἡ ἐκ-*  
*κλήσις, καὶ*  
 “Thursday, we are in fasting unto the ninth hour. — And the Apo- *ἐν δὲ τῇ*  
 “stles have delivered that on these dayes Fasts be perform'd, and *κόσμου συμ-*  
 “that which is written be fulfill'd, *that when the Bridegroom shall be* *πεφάνηται.*  
*& in exposit.*  
*fidei the*  
*Haresi.* 75. *Τῇ καὶ ὅς συμπεφάνησι ἐν πᾶσι κλήμασι τῆς οἰκουμένης, same Epi-*  
*ὅτι τετράς καὶ προσαββάτον νηστεύειν ἐν τῇ Ἐκκλησίᾳ ὡρισμένης; (a) phanius*  
*saith, συνά-*  
*ξεις δὲ ἐπιτελεῖσθαι, ταχθεῖσά ἐστιν ἀπὸ τοῦ ἀποστόλου, τετράδι, καὶ προσαββάτου, καὶ Κυριακῇ*  
*τετράδι δὲ, καὶ ἐν προσαββάτῳ ἐν νηστείᾳ ἕως ἐνώστῃς· ἐπομένως ἐπρωσκήθη τετράδι συνελί-*  
*σθαι ὁ Κλεῖς, καὶ τὴν προσαββάτῳ ἐσαυράδην. & ibid. Καὶ δι' ὅλην μὲν τὴν ἔτος ἡ νηστεία συ-*  
*λάπτεται ἐν τῇ αὐτῇ ἀγίᾳ καὶ Καθολικῇ ἐκκλησίᾳ, φησὶ δὲ τετράδι, καὶ προσαββάτῳ ἕως ὥστε*  
*ἐνώστῃς, δι' ἣν μόνως τῆς Περτικῆς ὁλης τοῦ [v] ἡμερῶν.*

“Who is there, that doth not confels and agree in all the climates of the world, that the fourth day and the Eve of *Saturday* is a defined Fast in the Church? Onely, saith he, elsewhere in the end of his third book of *Heres.* Οὐκ ἐν τῇ ημερᾷ τῶν ἐπιφανίων, ὅτε ἐγεννήθη ἐν σαρκὶ ὁ Κύριος, ἔξεσι νηστεύσαι, καὶ τε περὶ τῆς ἡμέρας, ἢ τὸ προσδύβαιον. “In the day of the manifestation of “Christ in the flesh, when the Lord was born, it is not lawful to “Fast, though it fall out on the fourth or sixth day of the week. “S. *Hierom* shall be our next witness in his preface upon the rule of S. *Pachomius*: *Bis in hebdomadâ quartâ & sextâ sabbati ab omnibus jejunatur, exceptâ Pentecoste.* “The Fast is observ’d by all twice in the week, on the fourth and sixth day thereof, except within the solemn fifty days. Their Exceptions both are to be put together. The same ground of the Fast with *Epiphanius*, S. *Austin* gives us *Epist.* 86. *ad Casulanum.* *Cur autem quartâ & sextâ feriâ maximè jejundet Ecclesia, illa ratio reddi videtur, quòd considerato Evangelio, ipsa quarta Sabbati, quam vulgò quartam feriam vocant, concilium reperiuntur ad occidendum Dominum fecisse Judæi — Deinde traditus est eâ nocte, quæ jam ad sextam Sabbati, qui dies Passionis ejus manifestus est, pertinebat.* “Now why the Church especially Fasts “on the fourth, and sixth dayes of the week, that reason seems “to be render’d, that the Gospel being consider’d, on the fourth “day of the week the Jews are found to have held a council for “the slaying of the Lord — Who was afterwards deliver’d up, on that night which belongs to the sixth day of the week, which manifestly was the day of his Passion. Παρέδωκεν Ἀπόστολος, saith *Epiphanius*, *Ratio reddi videtur considerato, Evangelio,* saith (a) *Apol.* S. *Austin.* (a) These are the several Fasts of the Church according to their several Originals and Institutions.

(a) *Apol.* S. *Austin.*  
*Ionius apud*  
*Gratianum*  
*Distin.* 4.

cap. 32. *Jejunia vero legitima. i. e. quartâ & sextâ feriâ non sunt solventia, nisi grandis aliqua necessitas fuerit, quâ quartâ feriâ Judas de Traditione Domini cogitaverit, & feriâ sextâ Crucifixus est Salvator.*

The two weekly dayes of the Jews were the second, and fifth: of the *Manichæes*, were the first, and second: of the Christians, were the fourth, and sixth days of the week.

C H A P. III.

*Of the several Fasts of the Church, (or also other Religious Fasts) as to their measure of Time.*

**T**He extension of the Fast, as to the persons performing it, was either a Fast of the whole Catholick Church, as it were at one time perform'd by all Christian people, or particular Fasts of particular Churches; or individual Fasts of single persons: But the extension of Fasts as to the time, (forso much as the flesh which needeth that medicine, is not able to bear it continued perpetually, or for a very long time; if we speak of the ordinary strength of Christians) hath been in divers proportions bounded out. There is first the *semi-jeiunium stationum*, as *Tertullian* calls it, *Cornelius's* Fast till three a clock in the afternoon; such is call'd in *Typico S. Sabæ* Νηστεία τῆς ἐνδοχῆς. *Venit enim hora nona observatio de exitu Domini*, as we heard *Tertullian* grant to the Church but now. There is secondly a proper, entire Fast of one day unto the Evening, *2 Sam. 1. 12. 1 Sam. 7. 6. and Judges 20. 26.* And all the Children of Israel, and all the People went up, and came into the house of God, and wept, and abode there before the Lord, and fasted that day until the Evening, and offered Burnt-offerings and Peace-offerings before the Lord. According to which Pattern the Christian Church, in the Fasts of *Lent*, in those days when they fasted until the Evening, celebrated their commemorative Sacrifice, viz. of the holy Eucharist, in the Evening, next before their *Officium vespertinum*, betwixt three a clock and six at night, (as on the other Fasts of their stations, which they brake up at three a clock, they offered up their commemorative Sacrifice next also before their Evening Service, but betwixt the hours of twelve and three) Such was also *Daniel's* Fast conjoyn'd with supplications, sack-cloth and ashes, and continued until the time of the Evening Oblation, *Dan. 9. 3. 21.* The Angel of God putting this period of the Evening to his Fast, as an Angel of God did at the ninth hour unto *Cornelius's* Fast, *Acts 10.* Amongst the set Fasts of the Church, certain, especially in *Lent*, and those also before

before the Ordinations, (which as appears by the Sermons of *Leo*, were wont then to be kept but two days, the fourth and sixth of the week) were then extended unto the Evening. A third sort of fasts, as to the extent of time, is that which the *Greeks* call'd *Υπερθεσις*, or *Superpositio*, when they added to the day the night following also, or at least the time unto the Cock-crowing: So holy *David*, 2 *Sam.* 12.16. *He fasted a Fast, and went in, and lay all night upon the earth*; and as the words of the Text may import, *pernoctavit in*

(a) *Jejunavit* jejunium  
in quo &  
pernoctavit  
וְבַיָּל  
not as now  
וְבַיָּל

*jejunio*. As the *Syr.* and *Arab.* did read the *Hebr.* in their Copy. (a) Fourthly, there is a fast of two days continued, such as it seems was in the Church by some used at their Paschal fast, saith *Irenaeus*, and *Dionysius*, The two days of the Disciples sorrow, when their Master was taken from them. Of which, as the Prophet *Hosea* seems to have given before some intimation, chap. 6.2. *After two days he will revive us, and the third day he will raise us up, and we shall live in his sight. Then shall we know, &c.* His going forth is prepared as the morning; So *Tertullian* also describeth the Churches more instant exercise of fasting on those two days of our Saviours remaining in death, lib. de *Jejun.* cap. 14. *Cur jejunii Parasceuen? Quoniam vos etiam sabbatum, si quando continuatis, nunquam nisi in Pascha jejunandum, secundum rationem alibi redditam.* But more expressly *Dionysius*, Μὴ οὐδὲ τὰς ἐξ ἑπταήμερον ἡμετέρας ἰσθῶς, ἀλλ' ὁμοίως οἱ πάντες διαμέσσει, ἀλλ' οἱ μὲν καὶ πόσας [ἐξ] ὑπερθεσίας αἰτοῦσι διατελόντες, οἱ ἡ αὐτοῦ [παρεσχευὴν καὶ σάββατον] οἱ ἡ τρεῖς [τετάρτην, παρεσχευὴν, καὶ σάββατον] οἱ ἡ τέσσαρας. "Nor do all keep the "six days of the fasts [*viz.* those of the great Week] equally or "alike; but some indeed pass them all over continuing without "food [either wholly, or on each day to the next Cock-crowing] "But others, two, [*viz.* Good-Friday, and Easter-Eve] again "others three [the Wednesday, Friday, and Saturday] and others "four [adding Thursday] The two or three days fast we meet with in *St. Hierom* in his fifteenth Epistle (ad *Marcellum*) of *Asella* a very holy Virgin, *Cum per omnem aetatem jugi jejunio pascetur, biduo, triduoque sic permanens, tum vero in quadagesima navigii sui vela tendebat.* "As in all her life, she almost continually fasted, abiding "so sometimes two, sometimes three days fasting: so especially in "*Lent, &c.*

Fifthly, a three days fast in Old and New Testament is renowned, *Esther* 4.16,17. *Go, gather together all the Jews, which*  
are



are found in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day. I also and my Maidens will fast likewise, &c. So Mordecai went his way, and did according to all that Either had commanded him. Such (as is supposed) was also the Ninevites fast; and such was St. Paul's fast at his Conversion, Acts 9.9. And he was three days without sight, and did neither eat nor drink. The same fast of three days we have in the History of godly Judas Maccabeus, 2 Mac. 13. 10—12. That two days, and this three days fast is by some religiously also emulated, who not able to continue so long fasting joyn together so many several days of fasts; though taking some food each Evening.

Sixthly, we often meet with the mention of a five days fast, and such each weeks fast in Lent, as St. Chrys. speaks for Constantinople, and St. Basil for Casarea doth witness, (bendes that which Socrates mentions of the τρεῖς πενθήμερος ἐκ διαλημμάτων, three five days fasts with interval of many days betwixt.) St. Basil in his first Sermon of fasting days, ἡ πενθήμερος ἡμέρων νηστείας ἡμῶν ποικιλικται, a fifth fast proclaimed, μὴ ὡς ἀμύνουσιν τὰς ἡμέρας — τῶν πέντε ἡμερῶν τὴν ἐξαιπάλαν ἀποποιήσοι. “Lay not in before hand five days riot, as if you would “avenge before hand the days of the fast.

Seventhly, the next honourable fast is that of seven days, as that of the men of Jabesh Gilead, for Saul and his sons, they fasted seven days, 1 Sam. ult. ult. Like Joseph's mourning for his father seven days, Gen. 5. 10. Like as Ezechiel also sat with them of the Captivity, and remained astonished amongst them seven days; And it came to pass at the end of the seven days, that the Word of the Lord came unto him, Chap. 3. 15, 16. So as also Job's three friends having rent every one his Mantle, and sprinkled dust upon their heads, sat down with him upon the ground seven days and seven nights, and none spake a word unto him, Job 2. ult. Yea the Lord said unto Moses of Miriam, Num. 12. 14. If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the Camp seven days. This seven days fast is answer'd by the Christians whole weeks fast, in their great week, except in that the Festival day of Easter (yea even every weekly Lords-day) hath a greater privilege of exemption from fasting, then the Jewish-sabbath then had. Our αἱ ἑξ τῶν νηστεῶν ἡμέραι, six days of the Fasts, mention'd by Dionysius of Alexandria, above in Epistolâ ad Basilidem, are to the Christians instead of a seven days Fast. So measur'd they their αἷγιαν.



ἀγίαν καὶ μεγάλην ἐβδούδα by τὰ ἐξ τῶν νηστειῶν ἡμέρας.

Eighthly, *Daniel's* three weeks fast was, as I said, divers ways emulated by the Christians in *Lent*; some after that example, amongst the forty days of Abstinence more strictly fasting the three weeks next before *Easter*, (excepting the Lords days, or also two of the Saturdays) some selecting to themselves one and twenty days dispersedly throughout the *Lent*, (as *Leo* (a) mentions the second, the fourth, the sixth of each week) some fifteen days interpreting the three weeks with their abatement of two in each, (Saturday and Sunday) of this we have *Sozomen's* testimony *lib. 7. cap. 19.* "Ἄλλοι δὲ τρεῖς [ἐβδομάδας ἡμερῶν] σποράλην ἐν ταῖς ἐξ, ἢ ἐπὶ αὐτῶν νηστεύουσιν· οἱ δὲ ἅμα τρεῖς πρὸ τῆς ἑορτῆς συνάπτουσιν· οἱ δὲ οὐκ ὡς οἱ τὰ Μουλοῦς φρονεῖτες. "Some others fast three weeks of days "here and there selected within the compass of the six or seven "weeks fast of *Lent*; but others joyn for their fast three weeks of "days together next before the feast of *Easter*; others fasting two "weeks, as the followers of *Montanus*, [besides some others.] For so much we may take *Socrates's* witness also, (because in this agreeing with others) *lib. 5. cap. 22.* "Οἱ μὲν γὰρ ἐν Πάσῃ, τρεῖς πρὸ τῆς Πάσχας ἐβδομάδας πλὴν Σαββάτου καὶ Κυριακῆς συνημμένους νηστεύουσιν. —"Ἄλλοι πρὸ ἐπὶ τῆς ἑορτῆς ἐβδομάδας, τῆς νηστείας ἀρχόμενοι, καὶ τρεῖς μόνους πενθημέρας ἐν διαλημματικῶν νηστεύουσιν. "Some in *Rome* fast three weeks before *Easter* conjoyn'd together, "excepting the Sabbath and Lords day in each week, (though *Leo* "gives us in his time their three weeks σποράλην, viz. every other "day, or three days in each of almost seven weeks) Others beginning their fast seven weeks before the Feast, fast onely three "several five-days spaces with a weeks interval betwixt each: And this they meant also a three weeks fast. *St. Chrysostom* also is a witness beyond exception in his sixteenth Homily *ad populum Antiochen.* ἐξ ὧν ἀπασι ἐρωτᾷ καὶ τὴν τεσσαρεσθυσίαν πόσας ἑκάστη ἐβδομάδας ἐνηστεύει· καὶ ἐστὶν ἀνίστασι λεγόντων, τῶν μὲν ὅτι οὐκ ὡς οἱ τρεῖς, τῶν δὲ ὅτι πέντε ἐνηστεύσαν ἐβδομάδας. "It "is the manner of all to ask touching *Lent*, how many weeks any "one kept the fast, and you may hear some say two, [viz. beginning "their fasts from Passion-Sunday] but some three weeks, and some "answering that they have fasted all the weeks. All the 15, or 18, or 21 days in emulation of holy *Daniel's* fast in some sort or other.

Ninthly, the most renowned number was the forty days fast, of which

which we have entreated at large; which most did aim at, either in strict fasting, as those in *Illyricum*, and all *Greece* and *Alexandria*, as the last cited Authour in the same Chapter witnesseth, or at least in continual abstinence, though not so long fasting; as *Leo* supposes in the *Romans* in his time, and *St. Ambrose* in the Christian people at *Millan*.

Tenthly, all days, but few festival days onely excepted; such was *Judith's* fast, who fasted all the days of her widowhood, except the Sabbaths, New-moons, Feasts, and solemn days, with their Eves that then were observed by the House of *Israel*, chap. 8. 6. and some such we may suppose was that other religious Widow *Anna's* fast in the Gospel, *Luc. 2. 37*.

Eleventhly, a continual uninterrupted fast, though not from all Meats, but from all Bread of delight, and to a very small proportion; such was *John Baptist's* Fast, and many Christian *Anachorites*.

## CHAP. IV.

*How the Paschal or Lent-fast is, as hath been shewn, Apostolical.*

There are that bear the world in hand, that the Observation of any set, and oft-recurring day, beside the Lords day, is superstitious, and contrary to the Gospel's freedom, and at best but of humane Tradition. Who requiring of us an express written precept for any such day or days, and having been lately by many of the Sectaries convicted, as unable to produce any such express written precept of God's in the New Testament for changing the seventh day of the old, into the first day of the week, which we now observe, they have given them occasion to cast off the observance of the first day of the week also. The Churches interpretation of some Texts, (which are not evident and express Precepts) and her witness of the Apostolical Tradition concerning the same, and the Churches universal and perpetual practice, all this together they

C c c

have

have taught the Sectaries to be an insufficient Warrant for the determination of any day, or days. But we are not afraid to say, that upon those grounds above said, we hold all obliged, as to the determination of the weekly first day, for the Churches more public Assemblies; so also for an annual (beside the weekly) memorial-day of Christ's Resurrection, called *Pascha*, or *Easter* day. (And so our *Paschal* or *Lent*-fast preceding is not the only observance, that needs the Churches interpretation and Tradition Apostolical) And touching this feast of *Easter*, we desire them to tell us their minds. We shal content our selves at present, till that feast particularly be deny'd, to remind them of one only Record, even out of their own Authour *Socrates*, so often vouch'd by them against the set feasts and fasts of the Church; whose witness here, where he agrees in expresse terms with *Eusebius*, l. 3. *de vit. Constantin.* cap. 17, 18. and *Theodoret lib. 1. cap. 10.* two sufficient witnesses of themselves, may better be believed, than in what he reports contrary to them, as it happens when the Opposers of our Fast do vouch him. The Record is in *Socrates*, lib. 1. c. 6. where he tells us, and truly, that in the Imperial publick Letters of *Constantine*, which were sent by him to the Churches in all the Provinces throughout the whole Empire, the Emperour to the Churches thus wrote upon the Result of all, or at least the greater part of the Bishops (invited from all parts, and then assembled in that first and most sacred Oecumenical Council at *Nice*; and that touching the most holy day of the Feast of *Easter*, (Περὶ τῆς τῆς Πάσχα ἀγιστάτης ἡμέρας) "We have received, saith he, from our Saviour another way of observing *Easter*, than that of the Jews.) Ἐλήφαμεν γὰρ παρὰ τῆς Σωτῆρος ὁδὸν ἑτέραν πεποιητά γὰρ δεξιῶ τῇ ἱερωτάτῃ ἡμῶν θρησκείᾳ, καὶ νόμῳ, καὶ πρέπον. "For the course of observing *Easter*, which is propounded to our most holy Religion, is the legitimate and becoming course; which he calls afterward, τάξις εὐπρεπής and above ἀληθεύει τάξις, ἢ ἐν πρώτῃς τῆς πάσης ἡμέρας ἄχει τῆς παρὸντος ἐφυλάξαμεν, καὶ ἐπὶ τῶς μέλλουσας αἰῶνας τὴν τῆς ἐπιτηδεύσεως ταύτης συμπλήρωσιν ἐκτελεῖσθαι. "The truer order which we (i. e. the Christian Church) have kept from the first day, wherein Christ our Lord who is our Pass-over suffered [*viz.* ever since Christ's very suffering] untill this present year; the same observance also to be extended unto the Ages to come, [the Passion and Resurrection of our Lord being close

close together, as it were one Season and Solemnity, and coming under the one name of *Pascha*; therefore also of the principal day of our Paschal-fast, nearly preceding the feast of *Easter*] He proceeds in the same Imperial Letter to say, "Ο ἡμέτερος πάσι δανεσάτης. "For our Saviour hath delivered one Solemnity, viz. the day [or time] of his most holy Passion, the day of our freedom, [viz. together with the day of his Resurrection] and would that his Catholick Church should be one. And this there he calls Τηλικὸν πρὸς ἡμᾶς, καὶ τοιαύτην δεικνύμενος ἑορτήν. "So great a matter, and such a feast of our Religion. And τὴν τῆς Πάσχα ἁγιοτάτην ἡμέραν, τὴν ἑορτήν ταύτην, παρ' ἧς τὴν τῆς ἀθανάσιας εὐδίασμεν ἐλπιδά. "The most holy day of *Easter*, the feast from which we have received the hope of immortality. And that before this feast there did precede not only the fast of Good Friday, but more fasts, more set and appointed fasting days, (which make up our Paschal, or *Lent* fast) you may see in the following part of that Imperial Epistle, where twice he adds of something preceding that feast, Ταῖς νηστείαις χοροάζειν, and within few lines, Ταῖς ἀερωμέναις ἐκδεσθόσαι νηστείαις. "Vacant attendance upon fasts, and determinate fasts. Thus far *Constantine* (*Socrates* himself recording it) from the Bishops assembled in the first general Council, as the Representative of the Pastours of the whole Christian world. In this Question therefore now, betwixt us and our Brethren, Whether our Lord himself did, or did not, deliver to the Church the Annual Memorial of his Passion and Resurrection, in the set fast and feast appointed therefore? Whether this order and way the Church had, or had not, received from our Saviour that she should observe the Paschal Solemnity in a different manner from the *Jews*? Whether that order they had, or had not, kept from the very year it self of our Saviours Passion, and Resurrection, unto the time of that Council to be transmitted to all posterity? Whom shall we believe? a few men of this or yesterdays Age (laying hold upon some saying of *Socrates*, against the agreement of him with all other Historians) or those three hundred and eighteen most renowned Fathers of the first and most sacred Oecumenical Council, that ever was held? If now their own *Socrates* (though in conjunction with *Eusebius* and *Theodoret*) displease them, they should yet consider, that the matter of fact and Tradition from the Apostles times above related concerning the annual set feast of *Easter* was not de-

ny'd, but freely consented to, by the very *Novatians*; the adversaries of the Church, that then lived; *Aceſius* the great *Novatian* Bishop freely acknowledging to *Constantine*, (as the ſame *Socrates* alſo acknowledges) that what the Council had defin'd concerning the time of the Feaſt of *Eaſter*, was not any new thing, but what himſelf had received from the elder time, and even from the beginning, from the times of the Apoſtles: Οὐδὲν καινόν, ὃ βασιλεὺς, ἢ ſύνεδρος ἔγραψεν· οὕτω γὰρ ἤνωθεν καὶ ἐξ ἀρχῆς, ἐκ τῶν Ἀποστολικῶν χρόνων παρείληφα, καὶ τὸ ἔργον τὸ πίστεως, καὶ τὸν χρόνον τὸ τῆς Πάſχα ἑορτῆς, *Socrat. l. 1. c. 10.* If neither the holy Fathers of that firſt Council, from whom *Constantine* learnt and received what was to be given in order to all the Churches, nor the Sects differing from the Church be to be believed, before the Negative of ſome few in our age (upon pretenſe too of *Socrates*;) what will they ſay to one of the ſeven Churches in *Aſia*, to whom our Saviour wrote, *Apoc. 2.* and that with the greateſt honour and commendation of them, above all the reſt, the Church of *Smyrna*, in an Epistle of hers in *Eusebius. l. 4. c. 15.* (written about 69 years after the Epistle of our Lord ſent to her?) which Epistle thus begins: “The Church of God which inhabiteth in, and about *Smyrna* to the Church in *Philomilium*, and to all the Dioceſſes of “the holy Catholique Church in every place Mercy, peace, and the “love of God the Father, and of our Lord Jeſus Chriſt be multiply’d. In this Epistle ſhe tells the Churches of all the world, firſt, that the day of the carrying of Saint *Polycarp*, [who had been ordained Biſhop of *Smyrna* by S. *John* the Apoſtles own hands] to the place of his Tryal, and Martyrdom, was ὁ ἡμετέρος μέγας Σάββατος, on the day of the great Saturday, [or Saturday of the great week.] So that the Churches of every place of the world were by them here ſuppos’d to underſtand the name of one ſet day in the year call’d τὸ μέγα ſάββατον, which day it meant, viz. the Saturday of the week before *Eaſter*, call’d τὸ μέγα ſάββατον, by the Oriental Churches throughout all ages unto this day; as a high Faſting-day and vigil, and the cloſe of the Paſchal Faſt. And yet our Brethren muſt be believ’d, that the firſt pure and primitive ages knew nothing of annual Feaſt-days for Faſt, or Feaſt, excepting onely the Lords-day. Secondly, That Epistle of the Church of *Smyrna* tells the Churches of all the earth, ἐν ὅσῃ, ὡς δυνατὸν, πανταχοῦ συνελθόντες ἐν ἀγαλλιάσει καὶ χαρᾷ παρέξει ὁ Κύριος ἐπιτελεῖν



τελεῶ τὴν τῷ Μαρίῳ αὐτῷ ἡμέρην γενέθλιον, εἰς τὴν τῶν προ-  
 ἠδικομένων μνημῶν, καὶ τῶν μελλόντων ἁσκησίων τε καὶ ἐτοιμασίαν.

“That they hoped that the Lord would grant unto them, that they  
 “should be able to observe or keep the Birth-day of his Martyrdom,  
 “assembling there together, with exultation and joy; and that both  
 “for the memory of them that had contended (unto death) and  
 “for the excitation and preparation of those that should come af-  
 ter. And yet our Brethren must be believed, that the first pure  
 and primitive ages knew nothing of our holy-days for particular  
 Saints and Martyrs. Thus much for annual, set, recurring days;  
 there lying no exception against the Paschal Fast, or Feast, but  
 what is made (still out of the same *Socrates*, or the like) against  
 all annual set Fasts, or Feasts: For no Author ever pretended any  
 annual Fast, or Feast in the Christian Church was to be preferred  
 before this Feast of Easter, and the Fast preceding. But to return  
 to the Fast particularly: It was an age of the Church well neer as  
 ancient, as that age of the Church of *Smyrna*, and *Polycarp*, which  
 told *Tertullian*, and the *Montanists*: *Quod ad jejunia pertineat,*  
*certos dies à Deo constitutos;* (as I have above cited, from *Tertul-*  
*lian. l. 2. de jejun. l. 1, 2, 13, 14.*) *certè in Evangelio illos dies je-*  
*juniis determinatos, in quibus ablatu est sponsus — sic & Apo-*  
*stolos observasse, nullum aliud imponentes jugum certorum, & in*  
*commune omnibus obeundorum jejuniorum.* And *c. 10. Stationum*  
*munus ex arbitrio obeundum esse, & non ultra nonam detinendum.*  
 “That there are certain days constituted of God, that those  
 “dayes for Fastings were determined in the Gospel, the dayes in  
 “which the Bridegroom was taken away, that so the Apostles  
 “had observ’d or kept [those dayes] imposing no other yoke of  
 “set Fasts to be perform’d by all in Common: that the office of  
 “Stations [viz. of the fourth, and sixth day of the week] was to  
 “be at choice performed, and not to be extended beyond the ninth  
 hour, [viz. three a clock afternoon.] That here are set Fasts, and  
 this set Fast about the time of our Saviours Passion before *Easter*,  
 and for this reason, The taking away of the Bridegroom; and  
 that to concern the whole number of Christian people, and that  
 observed first by the Apostles themselves, and by them imposed on  
 the Church, and constituted by God, and in some sort determined  
 in the Gospel, and that in those words [In those days, when the  
 Bridegroom shall be taken from them:] and all this observ’d or  
 kept

kept by the Bride her self, and by her witnessed ; is here so evident, that I cannot foresee what exception can be made, unless some should pretend that those *Psychici* ( as *Tertullian* by contempt calls the Church there ) who there speak, should not indeed be the Church, or true *Catholiques*. But he must be ignorant of all *Tertullian's* writings, who should make this desperate attempt of escape. To put it therefore past all doubt, that not onely *Tertullian*, but the rest of the pretended pure and Spiritual hereticks of that age were wont so by contempt to miscall the true *Catholiques*, by the name of *Psychici*, or sensual persons ; S. *Irenaeus* the holy Father, and Martyr gives us certainly to know in l. 1. against Heresies c. 1. Οἱ πνευματικοὶ ἄνθρωποι — μεμυημένους ὃ μυστήρια εἶναι τέττες ὑποτίθενται· Ἐπαιδευθῶσαν γὰρ ΤΑ΄ ΨΥΧΙΚΑ΄ Οἱ ΨΥΧΙΚΟΙ΄ ἈΝΘΡΩΠΟΙ, δι' ἔργων καὶ πίστεως ψιλῆς βεβαιούμενοι, καὶ μὴ τὴν τελείαν γνώσιν ἔχουσιν· Εἶναι δὲ τοῦτοῦς Ἀπο' τῆς Ἐκκλησίας ἡμᾶς λέγουσι· διὸ καὶ ἡμῖν μὲν ἀναγκασίαν εἶναι τὴν ἀγαθὴν περὶ αὐτοὺς ἀποφαίνονται· Ἀλλως γὰρ ἀδύνατον σωθῆναι· Αὐτοὺς ὃ μὴ διὰ περὶ αὐτοῦ, ἀλλὰ διὰ τὸ φύσις πνευματικὸς εἶναι, πάντη τε καὶ πάντως σωθῆσθαι δογματίζουσιν. — Τὸ πνευματικὸν θέλουσιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορὰν καταδέξασθαι, καὶ ἐν ὁποίαις συγκαταγένησθαι περὶ αὐτοῦ. Ὅν γὰρ τρέπον χρυσοῦς ἐν βορέῳ κατατεθεὶς ἐκ ἀποβάλλει τὴν καλλονὴν αὐτῆς, ἀλλὰ τὴν ἰδίαν φύσιν διαφυλάττει, τῷ βορέῳ μὴ δὲ ἀδικῆσαι [δυναμένω] τὸν χρυσόν· ἔτω ὃ καὶ αὐτοὺς λέγουσι, καὶ ἐν ὁποίαις ὑλικαῖς περὶ αὐτοῦ καταγένησθαι, μὴδὲν αὐτοὺς παρελθάσθαι, μὴδὲ ἀποβάλλειν τὴν πνευματικὴν ὑπέρτασιν. — Καὶ ἄλλα ὃ πολλὰ μυσταὶ καὶ ἄλλα περὶ αὐτοῦ, ἡμῶν μὲν διὰ τὸν φόβον τῷ Θεῷ φυλασσόμεναι, καὶ μέλει ἐννοίας καὶ λόγος ἀμαρτεῖν, κατατρεχόντων, ὡς ἰδιωτῶν, καὶ μὴδὲν ἐπισαμέναι. Ἐαυτοὺς ὃ ὑπερβύσιν τελείως ἀποκαλύπτει, καὶ σπέρματα ἐκλογῆς. Ἡμεῖς μὲν γὰρ ἐν χρίστῃ τὴν χάριν λαμβάνειν λέγουσι, διὸ καὶ ἀφαιρέσθαι αὐτῆς. Αὐτοὺς ὃ ἰδιώκων ἀναθεῖν ἀπὸ τῆς ἀρχῆς καὶ ἀνομιμῶν συζυγίας. —

Διὰ

Διὰ τὸτο ἐν ἡμᾶς ΚΑΛΟΤ'Ε ΨΥΧΙΚΟΥ'Σ ὀνομα-  
 ζοσι, καὶ ἐκ κόσμου εἶναι λέγουσι, καὶ ἀναγκασίαν ἡμῶν τὴν  
 ἐγκρασίαν καὶ ἀγαθὴν περᾶν, ἵνα δι' αὐτῆς ἔλθωμεν εἰς  
 τὸν τῆς μεσότητος τῶν, αὐτοῖς δὲ πνευματικῶς τε καὶ  
 τελείως καλεσμένοις μὴδαμῶς. — Ἀπαρχὴν μὲν τὸ  
 πνευματικὸν ἐπιρῆσαι διδάσκοντες, φέρεμα δὲ ἡμᾶς, τα-  
 τέσι ΤΗ'Ν ΨΥΧΙΚΗ'Ν ΕΚΚΛΗΣΙΑ'Ν.

"These spiritual men — Suppose such like men to be instru-  
 "cted in mysteries. For as for the *Psychici*, or sensual men, they  
 "are instructed in sensual things, who by works and meer faith  
 "have their establishment, and have not the perfect knowledge.  
 "Now these [*Psychici*] they say, we of the Church are; and  
 "therefore that it is indeed necessary for us to do good works;  
 "for that otherwise it is impossible we should be saved. But them-  
 "selves they hold shall be saved wholly and altogether not by  
 "deeds, but for that they are by nature Spiritual ones. —  
 "They will have it that it is not possible, for that which is spi-  
 "ritual [*viz.* themselves] to receive corruption, whatsoever  
 "deeds they are conversant in. For as Gold laid up in mire  
 "doth not lose its beauty, but keeps its own nature, the mire  
 "being in nothing able to hurt the gold; so say they of them-  
 "selves, that in whatsoever gross works of the body they shall  
 "be conversant, that they are in nothing hurt thereby, nor lose  
 "their spiritual being or subsistence. — And doing many  
 "other filthy and Atheistical things, they shew themselves fierce  
 "against us, who keep our selves through fear of God from sin-  
 "ning even in word, or thought, as idiots, and such as know no-  
 "thing. But they highly exalt themselves, calling themselves the  
 "perfect ones, and the seeds or children of Election. They say  
 "that we have grace only lent us for use; and therefore that it  
 "shall be taken from us; but that themselves hold it as their  
 "proper possession from above, by an unspeakable, and not to  
 "be named conjunction. Therefore they call us the good sen-  
 "sual people, or *Psychici*, and say that we are of the world, and  
 "that continence and well-doing is necessary for us, that there-  
 "by we may come unto the place of mediocrity; but in no wise  
 "necessary unto them as being spiritual, and called perfect  
 "ones. — And anon: They teach that that which is spiritual

"is

“is the first-fruits; but that we, *i. e.* the Church of the *Psychici*, “are the lump. Who they were therefore, who opposing *Tertullian* and the *Montanists*, were by him called *Psychici*, and what, they said, they had received from God, and from the Apostles, ye have heard. Now what *Tertullian* saith of them there follows: *viz. c. 4, 13.* That they, the *Psychici*, (which were the Church) did *Pascha jejnare, illos dies, quibus ablati sunt sponsus; & stationum semi-jejunia interponere*: “that they did fast the “Paschal Fast, those daies wherein the Bridegroom was taken “away, and also the half-fasts of the Stations: and sometimes did as each man saw good, live on bread and water. And *c. 14.* that they did, as well as *Tertullian* and the *Montanists*, *Pascha celebrare annuo circulo in mense primo*; and thence, *50 diebus in omni exultatione decurrere*; that they did *Stationibus quartam & sextam Sabbati dicare, & jejuniis Parasceuen.* And *c. 2.* that they did bid Anathema to the *Montanists* introducing Novelty, in the matter of fasting; that they did keep Easter in a yearly circle, in the first moneth, and thence observe 50. daies in all exultation; that they did appropriate the 4<sup>th</sup> and 6<sup>th</sup> daies of the week to stations, and the Friday before Easter to Fastings, [*viz. solemn*:] as on which, saith he, *l. de Orat. c. 14. Communis & quasi publica jejunii religio est*: “A joynt, and, as it were, publique Religion of a fast is observed. What can be required more then the witness both of the Church and of her enemies, in the contest, and otherwise; that a Paschal Fast was and ought to be observed, as being the daies on which the Bridegroom was taken away? Whether other daies also of fasting beside those [the Stations, and the Paschal Fast] were also by God appointed to be kept, was the controverlie betwixt them then; the Church insisting, that nothing of Novelty ought by them, under pain of the Churches Anathema, to be introduced, and laid as a yoke upon Christians, but what they had received from God, and from the Apostles, what the Apostles themselves had observed, and had enjoined the Church, as the only fasts of necessary observation by all Christians, [*viz. that were able*] but the other the followers of *Montanus*, were, as *Eusebius* in his description of them notes, wont ἐνδοξάζειν, ἀρχαῖαι τε λαλῆν καὶ γενναίως παρὰ τὸ κατὰ παρὰ ὅσιν, καὶ κατὰ διὰ δὲ ἀναδεν τῆς Ἐκκλησίας ὡς, (*Euseb. l. 5. c. 15.*) “to be in sudden rapture “of

“ of fury, and to begin to prate and utter new and strange things  
 “ contrary to what the custome of the Church according to Tra-  
 “ dition, and according to succession thereof derived from the  
 “ beginning, had received. And as *Apollonius* a Catholique Wri-  
 “ ter of the Church, who lived in *Tertullians* time witnesseth,  
 ( *ap. Enseb. l. 5. c. 18.* ) Ἰσο [Μοντανός] ὁ πρεσβυτέρου διδάσ-  
 καλός — Ἰσὸς ἐστὶν ὁ διδάσκαλος λυσεὶς γάμων, ὁ νηστίας νομοθετή-  
 σας. “ This *Montanus* a new Master, this is he who taught dis-  
 “ solving of marriages, and made new Lawes of fasting. There  
 also he declares how his two chief Prophetesses *Priscilla* and  
*Maximilla*, pretending Inspiration, left their husbands, painted  
 their faces, and died their hair, τὰς ἀνδρῶν κατὰ λιπύρας — βάπτει-  
 δς, σβίζειδς, καὶ φιλοκοσμεῖν. “ Plaid at dice, and put out their  
 “ money to uie; and these were the contemners of the Apostoli-  
 cal Tradition. Now among the Apostles, to whom the Church  
 referred the Tradition of a paschal Fast, that *Polycarp* and *Pol-  
 lycrates* vouched *S. John* and other Apostles, *S. Philip* by name,  
 that *Anicetus* and *Victor* alledged *S. Peter*, and *S. Paul*, and that  
 both agreed, for the ending of certain Fasts before Easter, I  
 have shewn above. (p. 35, 36, 37. of the Sermon,) That follow-  
 ing Hereticks for a long time denied not such Tradition Aposto-  
 lical, but only understood and kept it amiss, may be seen in *Theo-  
 doret l. 3. hereticarum fabularum c. 4.* Κακῶς δὲ τὴν Ἀποστολικὴν  
 νενοηκότας πελάσσον, &c. ἢ ὅπως αὐτὴν πανηγυρίζουσι τῶ πάθος καὶ μνήμην.  
 “ Understanding amiss the APOSTOLICAL TRADITION, they  
 “ celebrate in their Assemblies the memory of the Passion [blind-  
 “ ly] as it happens. Having thus farther shewn the strength of  
 the Churches Testimony in *Tertullian*, reserfing the paschal Fast  
 to an Institution from God, and from the Apostles: I shall re-  
 mind the Reader only, that answerably to the Churches Testimo-  
 ny there in *Tertullian*: Sic & Apostolos observasse, nullum aliud  
 imponentes iugum, &c. Et in Evangelio Determinatos dies. We  
 have also produced *Theophilus* Bishop of *Alexandria*, and *S. Cyril*  
 of the same See, so frequently; *S. Hierom*, and *S. Austin*, and *Theo-  
 doret*, *Leo* so often, and *Isidore* Bishop of *Sevil*, *Dorotheus* *Ar-  
 chimandrita*, and *Rabanus Maurus* (beside others) all these ex-  
 pressly avowing some paschal or Lent-Fast to be of Apostolical  
 Institution or Tradition: and answerably to the Churches, certos  
 Dies à Deo constitutos, & in Evangelio Dies illos jejuniis deter-  
 minatos,



minatos, (in *Tertullian*) I have produced *S. Austin*, *S. Cyril of Alexandria*, *S. Gregory Nazianzen*, *S. Ambrose*, *S. Hierom*, *Maximus Taurinensis*, *Leo*, and *Chrysologus*, *Isidore*, *Dorotheus*, and *Bede* (beside others referring this Paschal Fast to the Authority of Gods Infliction, and the Gospels. If yet you may surmise, that these say it but seldome times (though they be not a few Authors :) How often doth *Leo* repeat and press the same truth? and the two great Patriarchs of *Alexandria* (successively,) *Theophilus* and *S. Cyril*, two great Lights of the Christian Church in their times, no less then 24 times in 24 paschal Epistles or Sermons read of most Churches, avowed the ending of certain Antepaschal or Paschal Fasts, to be the night before the Feast of Easter, according to Traditions, Constitutions or Instructions, Evangelical or Apostolical (which comes to the same in effect, the Gospel being sounded forth, and explained by the Apostles first to all nations.) All this being already made good, I shall here add and enlarge on but two or three chief Authorities more. The first shall be the late Edition (in that renowned work of the *Biblia Polyglotta*) of the simple and Ancient Version of the Syriack New Testament. Which simple Syriack Translation, how ancient it is confessed to be by most learned men, you may read in the *Prolegomena* before that Oriental Bible; there may you see it, the judgement not only of that late Reverend, Prudent, and most Laborious Prelate, Bishop *Walton*, but also of *Tremellius*, *Widmanstadius*, *Trostius*, *Gesner*, and also the constant and uninterrupted Tradition of the Eastern Churches of the *Maronites* and *Syrians* themselves, that that simple Syriack Version was done by *Thaddaeus* (whom *S. Thomas* the Apostle sent to King *Abgar*) and by other Apostolical persons; but also the Editor avowing, that beside all this, *Ex Infitis Argumentis probari in ipsa Versione qua magnam ejus Antiquitatem testantur*: And for the copy of that simple Version which they followed, they professed, *Omnia in Editione nostra supplere conati sumus, secundum exemplaria MSS. quorum quaedam Antiquissima, Reliqua ex Authenticis apud Syrios Codd. descripta sunt*. Now if that Syriack simple Version be a Version made by the Apostles own Disciples (some going higher) in the daies of that King *Abgarus*, who lived in the daies of Christs flesh upon earth, and the edition thereof in our Bible be from Copies so most Ancient and Authentical; what

I find there (especially agreeing with so many other most ancient Records, as have been produced) I shall not doubt to be of the first primitive Authority, and in fair probability, in use of the times, nearest the Apostles.

Now in the Edition of that simple Ancient Syriack Version, you have the apportioning such and such portions of the New Testament to several times and daies of the year, and that I trouble you not to travel through the whole book; cast but your eye upon S. Matthew's Gospel, and in the Syriack thus you read, at *Mat. 4. v. 1. Dominica Introitus jejunii, & ad oblationem Quadragesima*: "For the Sunday that enters before the Fast, and at the oblation in Lent. At the 6 c.v.1. *Matutinis quarta ferie septimana prima Quadragesima*: "for morning service on the Wednesday of "the first week in Lent: and at v.25. *Feria tertia septimana prima Quadragesima*: "for Tuesday of the first week in Lent. At c.7.v.13. *Matutinis dici veneris hebdomada prima Quadragesima*: "for "morning service on the Friday of the first week in Lent. At c.8. 14. *Lectio ad oblationem sabbati primi Quadragesima*: "the "Gospel for the first Sabbath or Saturday in Lent. At cap. 20. 29. The Gospel for the fifth Saturday of the fast (or Lent.) At cap. 21. 28. *Nocturno secundo, secunda noctis passionis*: "for the "second Nocturn of the second night of Passion-week. At cap. 22. 15. *Ad vesperam feria tertia septimana passionis*: "for "evening service on the third day of Passion-week. At cap. 23.29. *Officio secundo noctis tertia passionis*: "for the second office of the third night in passion-week. At cap. 26. 31. *Ad noctem Parasceves Crucifixionis*: "for the night of Good-friday or "the parasceve on which Christ was crucified. At cap. 28. 1. *Ad Vesperam Dominica Resurrectionis*: "for the evening service of "the Sunday of Christs Resurrection. All this in one Gospel; see the other Gospels every where so distinguished, as it were. And at *Act. 7. 30. Matutinis Dominica Osanarum*: "for morning service on the Sunday of Hosanna's (or Palm funday as 'tis called also at 1 *Joh. 2. 7.*) At *Act. 24. 1. Media parasceve Crucifixionis*: "for Good-friday noon. At *Hebr. 4. 14. Secunda statione noctis parasceves crucifixionis*: in the second station of Good-friday night. At *Heb. 9. 11. Statione tertia noctis parasceves crucifixionis*: "for the third station of Good-friday night. At *Hebr. 13. 9. Hora nona parasceves crucifixionis*: "at the ninth "hour

"hour (or three a clock after noon) of Good-friday, or the  
 "day of Christs crucifixion.

Beside the practise of the Christian Religion in *Egypt* in *Philo's* daies (who had seen *S. Peter*) above made most probable; and *Eusebius*, and *S. Hierome's* judgement thereon above shewn; I shall here not omit (which above was omitted) *Eusebius Casareensis* his own judgement upon the whole matter of the Paschal Fast of Lent, in his Ecclesiastical History l. 2. c. 15<sup>a</sup>, 16<sup>a</sup>. where among that recapitulation of τὰ ἀρχαῖα περὶ τῆς ἀποστολῆς ἔστι παρὰδεδομέα, or as sometimes he names others there Ἀποστολικὰς ἀνδρας) "Customes delivered in the  
 "beginning from the Apostles (or as others he there names, Aposto-  
 "lical men) ἔστι εἰς ἃ νῦν ἐπιτελέμεθα, τὰς ἔτι καὶ  
 νῦν εἰς ἡμᾶς περὶλαγμένους τῆς Ἐκκλησίας καθίας.  
 "Customes and rules of the Church, kept even until now, unto,  
 "and in our times: he recounts these: τὰς ἐξ ἑδρας εἰσέτι καὶ  
 νῦν περὶ ἡμῶν ἐπιτελεμένους ἀσκήσεις. ὥς διατρέχοντες,  
 καὶ τὴν τῷ σωτηρίας πάθος ἑορτήν, ἐν ἀσιταίαις καὶ δια-  
 νυκτερεύσεσιν, προσοχαῖς τε καὶ δαίαν λόγων ἐκλελεῖν ἐνώ-  
 θαμεν, ἅπτερ ἐπακρεβίς, καὶ θ' ἐξ — Καὶ μάλιστα τὰς  
 τῆς μεγάλης ἑορτῆς πανυχίδας, καὶ τὰς ἐν ταύταις  
 ἀσκήσεις. — οὖν μὲν παρὰπαν ἐκ ἀπογεύονται, ἀλλὰ  
 ἐδὲ καὶ ἐν αἰμαῖν τινός. "Those Ascetical performances ob-  
 "served even until now among us: which more eminently we are  
 "wont to perform about the solemnity of our Saviours Passion, in  
 "fastings and whole-night-watches, in attentions to the Word of  
 "God, which accurately, &c. — and especially the whole-night-  
 "watches of the great Solemnity, and the Ascetical usages there-  
 "in — they taste no wine at all, nor ought that hath blood;  
 [or sensitive life] (as *Bede* upon *Exod.* 1. 41. (a testimony not yet  
 recited) *Ut aviditatem nostram tanquam jejuniis temperantiae refrange-*  
*mus — Quadragesenario enim numero & Moses, & Elias, & ipse*  
*Dominus jejunaverunt. Præcipitur enim nobis ex lege & ex prophetis*  
*& ipso Evangelio, &c.*

## C H A P. V.

*Of that much agitated T. of Irenæus's Epistle to Victor, its true Import, and an Answer to the Presbyterians pretence of advantage from this place.*

NOW from t' at antient Writer *Irenæus* (seeing we have already out of him helped our selves to understand the Church in *Tertullian*) whom *Eusebius* declares (*lib. 5. cap. 19, 20.*) to have testified of himself in his Book *de Ogdoadē*, τὴν πρώτην τῶν ἀποστόλων καὶ ἐκκλησίαν ἐκ τῶν ἀναστοχῶν, "that he lived in the first succession" from the Apostles, and that he had seen *Polycarp* (whom *St. John* had ordained) let it be judged whither it appear not, that there was some Paschal fast in the Christian Church from the beginning. When there was, saith *Eusebius lib. 5. cap. 24.* no small question arisen, ἐπὶ τῆς τῆς σωτηρίας πάχα ἑορτῆς. "concerning the Salutory-feast of *Easter*; and whither or no they ought on the very fourteenth day of the Moon, on whatsoever day of the week it should happen, τὰς τῶν ἀστυγῶν ἐπιλύσεις ποιεῖν. "Put an end to the Fastings, [which next preceded *Easter*] they on the one side alleaging παρὰ τοὺς ἀρχιεπισκοπικούς, even from *S. John* (according to the Gospel) *chap. 23. με.* and the other τὸ ἐξ ἀποστολικῆς παραδόσεως καὶ ἐκ τῶν πατέρων ἑσθ' : "A custome that had held from Apostolick Tradition untill that time: But still the controversie equally proceeding of the time of ending the Fasts (thrice mentioned in that one short Chapter) as of the Feast of *Easter* it self; not whither such a Feast of *Easter*, or whither such Fasts before *Easter* were always observed by both parts, and ought to be observed, according to Tradition from the Apostles; for that was not once doubted by any one of either contenders; but the controversie of the time of the Feast, and so (say they) of the ending of the Fasts, exercising much then the Church, and several Councils then held about it; and *Victor* Bishop of *Rome* proceeding to that extremity, so as to go about to excommunicate the *Asian* Bishops,

and.

and their Churches, who differed not with him at all about an *Easter* to be kept, and the Fasts to be ended at *Easter*, but onely about the time of the Feast, and of the ending of those Fasts: This *Irenæus*, peaceable in his nature, according to his name, who began to live soon after St. *John's* death, and wrote about the four-score and seventeenth year after his death, seeing both sides carefull to retain what they had received from the Apostles themselves by a near Tradition, in succession, that could not be doubted of, on either side (the Apostles directing several distant Countreys, to different times and circumstances of the same Feast and Fast, as there were or were not, in the respective Countreys, new convert-*Jews* to be condescended to in the very *Quartadecimâ Luna*) seeing also that the Apostolical Tradition of the Feast it self of *Easter* and of the Fasts to be ended at *Easter*, to be safe, unshaken and agreed upon by both sides, yea and contended for (for else what needed all that ado about a circumstance of it?) Himself (*Irenæus*) first writes, that the Mystery of Christ's Resurrection ought to be celebrated [*viz.* in the Feast of *Easter*] not on the fourteenth day of the Moon, whatsoever day of the week it fell upon; but onely on the weekly memory of Christ's Resurrection, *viz.* on the Lord's day: And also earnestly exhorts *Victor* that he would not cut off whole Churches of God for following their Tradition (in their Countreys) of ancient time. For that there had been in fore time difference not onely about the time or day of *Easter*, (and so of ending of the Fasts) but even concerning the manner or form of the Fast it self (the Apostles themselves having left both an allowance of condescension to the *Jews*, in some Countreys touching the day of the Feast; and also to some infirm or weaker then others, in the form or manner of the Fast to be extended to more or fewer days: and this condescension having been abused also by some, to take up with very little time for the fast) *περὶ τῆς ἑορτῆς τῆς νηστείας*, but not *περὶ τῆς νηστείας* had been the difference; for some think they ought to fast one day, some two, some also more, and some measure their day (*viz.* such as would have one day suffice) yet by 40 houres, reckoning in the hours of night and day, *viz.* as may be most reasonably thought, from the beginning of Christ's sufferings, His Agony on Thursday night, onward 40 hours, which should inclose all the *Parascene* or Good-Friday, and keep some resemblance of our Saviours 40 days fast,



fast, accounting to themselves (because the other they could not reach) an hour for a day: and some resemblance also of the Churches wonted 40 days abstinence, from which they made this discession and innovation of 40 hours in the stead of the ancients simple and plain custome of 40 days: and lastly, some memory of the 40 houres in which Christ did abide given up to death; these their forty hours probably they begun, I say with the beginning of his bloody Sweat and Agony, from about eight a clock of the night before he was crucified, untill about noon on Saturday, which is the just number of forty hours. Now this I am the rather induced to believe to be the meaning of *Irenaus's* words, and of their practice of forty hours fast (comprising within the account the hours of day and of night) because I finde in ancient Authours a frequent custome of Christians *διανυκτερεύειν*, or whole nights-watch on the night preceding Good Friday, as on which Christ our Lord rested not at all, but passed from his Agony to his Apprehension, and thence to *Annas* first, (*John* 18. 13. & 24.) and thence to *Cajaphas* (the High Priest that year) where the Scribes and the Elders were assembled, (*Matth.* 26. 57.) where false Witnesses were sought for against the Lord, and examined, where he was accused, spit upon, blind-folded, buffeted, and smitten with the palms of their hands, denied by his own Disciple *Peter*, about the time of the Cock-crowing; held on still by those who most impiously did, & blasphemously spake many things against him; and by the first Light appearing (which he had created) led by the Elders of the people, and the chief Priests and Scribes into their Council to a fresh Examination, (*Luc.* 22. 66.) and thence early in the morning to *Pilat's* Judgement-Hall, &c. (*John* 18. 28.) Upon the consideration of this whole nights most indign suffering of our Lord from his own People the *Jews*, and their malicious Rulers, many Religions had in use that which they called *παννυχίδα τῶν παθῶν*, "the whole nights-watch of Christ's sufferings, as the *Greeks* have it. This *Epiphanius in Exposit. Fidei* in expresse words thus recordeth, 'Εν τοῖς ὅ τοῖς τὴν μετὰ τὴν πέμπτην ἀγρυπνίῳ ἐπιφάσκουσιν ἕως τὸ πρὸς ἑσπέρην, καὶ τὴν [εἰς] μεσσηνίαν μόνως. And in some places at the end of the fifth day (or Thursday) they watch unto the day-light of Good Friday, as also the night before *Easter* morning, these two [whole nights] onely. The same I take to be the meaning of *John of Hierusalem* (*Casich.* 18.) διὰ δὲ τὸν

τὸν νόμῳ τὸν περὶ γενόμενον ὑμῖν, ἐκ τε τῆς ὑπερέσεως τῆς νηστείας τῆς παρασκευῆς, καὶ τῆς ἀγρυπνίας, “by reason of the labour which you have lately born, both from the extended fast of Good Friday, and from the Vigil or watching thereof, [viz. of the night that leads unto it] Wherefore St. Hierom also in his Book against *Vigilantius*, by way of Sarcastme thus collects what *Vigilantius* would have. *Non vigilemus itaque diebus Pascha.* “Let us leave off then to watch on the days of the Pasch, viz. especially the two Eves of the πάχα εὐαρώσιμον, and of the πάχα ἀνασασίμων (though ἡ μεγάλη τῆς πάχα διακονικῆς εὐσεύσεως mentioned in *Eusebius lib. 6. cap. 9.* I acknowledge to be the latter. But that there were more than one of these διακονικῆς εὐσεύσεως or whole-night-watches near the day of our Lord’s Passion, *Eusebius* himself hath left recorded, *lib. 2. cap. 15, 16.* Τὰς ἐξ ἑσπέρης εἰσέτι καὶ νῦν περὶ ἡμῶν [ἰσ. ἡμῶν] ἐπιτελούμενος ἀσκήσεις, ὥς διαφερόντως κατὰ τὴν τῆς σαλτηρὸς πάθος ἐορτὴν ἐν ἀσκήσεσιν, καὶ διακονικῆς εὐσεύσεσιν, προσοχαίς τε τῶν δειῶν λόγων ἐκτελεῖν εἰσθαμεν. & rursus, Τὰς τῆς μεγάλης ἐορτῆς πανυχίδας, καὶ τὰς ἐν ταύταις ἀσκήσεις. “Those Ascetical performances which are even still untill now with us accustomedly exercised, which more eminently we are wont to perform at the Solemnity of the Passion of our Saviour in Fastings and whole night-watches and attentions unto the Word of God, and again the whole night-watches of the great Solemnity, and the Ascetical performances therein. Well therefore might the hours of that first whole-nights-watch begin the first part of their forty hours, which they extended, it seems, to Saturday noon (for that they which kept but one day in fasting (as *Irenaeus* and *Dionysius* say some did, though neither approve that pittance in persons of ordinary strength) did not fast Saturday, as *Tertullian* also saith, *Quaquam vos etiam sabbatum si quando continuatis, &c.* Of those therefore whom here *Irenaeus* mentions and tolerates, but approves not, some kept one day imitating as to the time, the one onely fast-day (the day of Atonement) at first by God in the Law appointed to the Jews, (a ground unsufficient to warrant in any now no more.) Others two days, Good Friday, and the great Sabbath; because on those two days the Apostles were in special sadness, and our Lord was given up to death for us: *Quaquam vos etiam sabbatum si quando continuatis, nunquam nisi in Pascha jejunandum.* Others also more, whether three, adding the Wednesday wherein the Council was held,

held, and Money was given, and taken, for the taking away our Lord; Or four, the τεσσαρες περιγυσαι ημεραι As Dionysius Bishop of Alexandria in his Epistle to Basilides records, some fasted with superposition or continuance to the Cock-crowing, two days, some three, some four, and others all the six of that great week:) others fasting forty hours of day and night so measure their one day, (for the reasons above given, especially relating to forty days, an hour for a day, whether of Christ's fast, the remembrance whereof they would with the Church honour; or of the Churches abstinence, with which they would, according to the allowance they gave themselves, so far comply: and remembering also those our Lord's forty days of Fast, equalled now by his forty hours being given up to death:) but still an hour for a day. Doth all this now give any colour, that there was no Paschal or Lent (that is Spring) fast, derived from the Apostles? or that forty days were not then at all in the Churches observance? or that τεσσαρακοστή was first so called from forty hours? Nothing so. To the clearing whereof, I lay down first the words of Irenæus, and then the gloss of an ancient Record thereon; for the former part of them first Irenæus saith, οἱ μὲν γὰρ ὁρίσασθαι μίαν ἡμέραν δεῖν ἀπὸ τοῦ νηστεύειν οἱ δὲ δύο οἱ δὲ καὶ πλείους οἱ δὲ τεσσαράκοντα ὥρας ἡμετέρας τε καὶ νυκτερέας συμμέτρῃσι τὴν ἡμέραν αὐτάν. This I acknowledge probable to be the true reading, and punctuation, (as our Brethren also contend) and to be rendred thus: "For  
 "some indeed think they ought to fast one day, and some  
 "two, and some also more, and some by forty hours of day-  
 "time and of night commensurate their day. These words which  
 "have given puzzle to so many Antiquaries, and have been several  
 ways pointed and interpreted, Beatus Rhenanus in his Preface to Ruffinus (as my very learned and worthy Friend Mr. Thorndike hath already advertised us) thus helps us to understand, Incidi nuperrimè (saith Beatus Rhenanus) in σύνθησιν quandam τῆς ἐυαγγελικῆς ιστορίας, quam cum evolverem, occurrerunt fortè fortinnâ Irenæi verba quæ Eusebius cap. 23. lib. 5. citat Græcè sic habentia, οἱ μὲν γὰρ μίαν μόνον ἡμέραν ἐνήστευον, οἱ δὲ δύο, οἱ δὲ πλείους, οἱ δὲ μὲν ὥρας μόνας ἡμετέρας καὶ νυκτερέας, ὥραν αὐτὴν ἡμέρας νηστεύουσιν. "I light upon a Synopsis of Evangelical History,  
 "where by chance I met with the words of Irenæus cited by Eusebius thus, For some fast one day onely, and some two, and  
 "some more, and some fast forty hours onely of day-time and of

“night, fasting an hour for a day. This ancient Authour (living nearer unto, and so more knowing of, the Primitive Churches practice (by which often the obscurer sayings of Authours are best interpreted) is much in this inquiry to be regarded; and yet I may easily grant the words of his *Synopsis* to be onely a Gloss, or Metaphrase, wherein he explains *μῆραν ἡμέραν* by *μῆραν μόνον ἡμέραν*. And these words [and some by forty hours of day-time and of night commensurate their day] he thus explains [and some fast forty hours onely, of day-time and of night, fasting an hour for a day] so that, as to *Ezekiel*, forty days were appointed, each day for a year: so these had set themselves a fast of forty hours, an hour for a day. Now sure this ancient Gloss (except any one would rather it should be the ancient true reading of *Irenæus*) finds *Irenæus* presupposing in the Church, the simple and plain manner of forty daies Fast (before Easter) before such change had been made into forty hours; which change had been made by some mens unaccurate walking, long before *Irenæus* and *Victor*'s daies. So that in some (few perhaps) 40 hours were elder then *Irenæus*'s days, but 40 days elder then these devised hours: & this change in some was help't on perhaps by the bodily infirmity of a fewer number (amongst those few) who could not perform more in honour to our Saviours forty dayes fast for us, then a fast of forty hours, handsomely accommodated (a) also to the 40 hours of our Lords being given up unto death (which was from about nine or ten on Good-Friday, to the hours of one or two on Sunday morning: which yet I think could not be the bounds of their fast; for then should not the morning of Good-Friday have been any part of their Paschal fast, which never was heard of, nor would any admit.) On this accommodation others who had no such bodily infirmity, yet gladly (as is likely) laid hold, till it became at length a noted different way of fasting the Paschal fast: and is now again in our age advanced to give check to the elder, simple & plain manner of forty days abstinence of fasting. But that *Irenæus* should recite those pittances of one, or two days, or forty hours, as approved by him, or as indifferent and equally good and regular with the former simple and plain custome, no man can imagine, that either considers what Ancient Books have wrote of the εἰς τῆς νηστείας the form of that fast, or so much as what *Irenæus* writes, as his censure in the very next following words, καὶ παρὰ τὸ ἀκρίβεις, ὡς εἰκός, κατέβησαν [τὸ εἰς τῆς νηστείας] τὴν καθ' ἀπλότητα καὶ ἰδιωτισμὸν συνήθειαν εἰς τὸ

(a) There-  
fore *Irene-*  
us's word is  
συμμετέχει,  
not μῆραν.

μετέπειτα πεποιηκότων. "Through those who not accurately "holding the [ former ] form of the fast, have changed the custome "which [ was ] after simplicity and plainness, into that which [ fol- "lowed ] after. Of which words more hereafter. But first, for *μία ἡμέραν*, some one day, which if it were regular, would yet joyh with the rest in condemning those among us, who are for *σθεμνίαν*, for never an one, as *Dionysius* of *Alexandria* noted some in their practise to be. (*Epistolâ ad Basilidem*.) It is manifest indeed, that one day there was in the year of the more solemn united publick Fast of the whole congregation meeting both young and old in the Church after Nocturns at the morning hour, when our Lord was carried from the Council of the Elders, chief Priests, and Scribes to *Pilates* judgement-hall. Again, at the third hour, when the Lord was lifted up upon his cross; at the sixth hour when the Sun was darkned; and at the ninth hour, when our Lord gave up the Ghost, as may be seen in the distribution of portions of Scriptures (in that ancient Syriack-Bible) to be read in the Church at all these hours of the *Parascene crucifixionis*, or Good-Friday. There was one day saith *Tertullian*, while yet no Montanist, *l. de oratione c. 14. Dies Pascha [σχαρκοσίμης] quo communis & quasi publica jejunii religio est — nihil curantes de occultando quodcum omnibus faciamus.* "The Pasch (of Good- "Friday) in which the religion of the fast is common to all, and in "a sort publick — we not caring then to hide that, which we do "in common withall: but that the *τεσσαρκοσίῃ* or Paschal fast of the single private Christians of ordinary strength should be regularly but one day, is far from the meaning of *Irenæus*, or any other ancient Ecclesiastical writer, which may appear, as from *Irenæus's* censure of these variations, so also from the 23d. chapter (the third before this) where the plea and pretence of both contending parts being recited, and tradition Apostolical alledged upon the part (that *Irenæus* was of:) and *παράδοσις ἀρχαῖστέρα* (a tradition as ancient as from *S. John Sozomen* tells us) was alledged upon the other part (which *Irenæus* would have to be forborn) the plea of both their traditions met in this, that on Easter-day *ἀσπιῶν* or *νιοστειῶν ἐπιλύσεις ποιεῖσθαι, seu νιοστειῶν ἐπιλύεσθαι* and so the decrees of their several Synods also concluded for *ἡ χ' τὸ πάχα νηστειῶν φυλάττειν τὰς ἐπιλύσεις* on the day of the Lords resurrection. So that the Paschal fast according to them and their pleaded traditions Aposto-



lical on al hands was αἱ καὶ τὰ πάλαι νηστεῖαι, or ἀντίαι not νηστεῖα only, or ἀντίαι, “the fasts or fasting dayes that were to end in Easter & not the “fasting day. The Church in like manner in *Tertullian* opposed to the Montanists; *quod ad jejunia pertineat, certos dies à Deo constitutos — certe in Evangelio illos dies jejuniis determinatos, in quibus abstinere est sponsus.* “That there were certain dayes appointed by God “for fastings — that in the Gospel those dayes were determined for “fastings, on which the bridegroom was taken away. Certain dayes, not day [those dayes] not only [that day] so *Dionysius of Alexandria* ( *Epistolà ad Basilidem* ) τὸ ἰδίον ὅτι καὶ — μέγας ἐκείνου [τὸ πρὸς ἀναστάσεως καὶ] τὰς ψυχὰς τὰς νηστείας ταπεινῶντας, καὶ πάντων ὁμοίως ὁμολογῶνδὸς εἶναι. “By all it will be confessed, that we must “humble our souls with FASTINGS until the feast of Easter. To this adde that the 24 Paschal Epistles or Sermons of *Theophilus* and *Cyril*, Patriarchs of *Alexandria*, each of them do conclude, that according to Evangelical or Apostolical traditions, constitutions, or teachings, they should end or dissolve τὰς νηστείας ( ’tis still plurally ) the Fast on Easter Eve. The 45 Canon of the *Laodicean* Council confirmed in general Council, tell us of αἱμαὶ τῆς τεσσαρεσθῆς νηστείας, the holy fasts, not fasting day of Lent. *St. Ambrose* thought more commanded by God to Christians of an ordinary strength, then the fast of a day, in Lent, when he said ( *l. de jejuniis & Ecclesià* ) propitià divinitate ecce jam penè transgimus Quadragesimè indicta jejunia, & praecepta Domini abstinentiae devotione complevimus. Where he calls the many fasts indicted in one Lent the precepts of God. 2. *Irenaeus* by his recital, that some thought they ought to fast two days ( and no more ) and others more, cannot be understood as if *Irenaeus* approved that number, which *Dionysius* his words ( the Patriarch of *Alexandria* within a few years after ) disparaged greatly, even when performed with greatest severity of superposition or fasting to cock-crowing, as if they thought they did some great matter: saith he, the question which Christians were wont to propound one to another in *St. Chrysostomes* time ( *homil. 16 ad popul. Antiochen.* ) was not how many hours, nor how many days they had fasted of that Lent, but how many weeks, πόσας ἐβδομάδας ἐβδουμάδας ἐνέστεισε; and ye might hear them answer (none of them one, but, ) some two, some three, & some all καὶ οὐ πόσας ἐνέστεισαν ἐβδουμάδας. Therefore there was a Known [all] ( which all know to have been so many as contain 40 days ) and that two or three

three weeks were not all, much less two or three dayes all the days. But the question may be put against that ancient glosse, [that they who fasted 40 hours did it an hour for a day.] How that can be when no mention is of 40 days, no nor of Τεσσαρακοστῇ before *Irenæus's* time? To this (though it be an argument drawn only negatively from testimony, as silent, which speaks nothing to any proof; especially so far off (when they might speak out, and we not hear of it: and in an age, whereof so few monuments are left remaining) yet it may be said, that if Τεσσαρακοστῇ be found, then 40 days: for what Τεσσαρακοστῇ distinctly signifies (it being purely an Ecclesiastical word) surely the Churches use and interpretation of that word, where ever any thing distinct can certainly be known (as it may in a thousand places) must needs be a better Lexicon to us, then our own interested conjectures from the origination common to both. Now let one Ecclesiastical record be shewn where Τεσσαρακοστῇ must signifie a fast of forty hours; for though here is such a fast in *Irenæus*, yet no such name here; and we will produce numberless ancient monuments of the Church, where it is impossible to be forty hours, but must be many weeks, such as the 45, 50 and 51 Canons of *Laodicea*; yea where it must needs signifie the fast of forty days precisely, as where they are precisely reckoned up, as in most of the 24 Epistles Paschal of *Theophilus* and *St. Cyril*, and what the use of the word Τεσσαρακοστῇ, *quadragesima*, soon after *Irenæus*, signified in the Church, is most considerable as to this enquiry. Now when it is in *Origen hom. 10. in Levit. c. 16. Nos habemus quadragesimæ dies jejuniis consecratos*, "we have the days of *quadragesima* consecrated "to Fasts, it cannot be meant of one fast, or of fortie hours only, but of days it is: and that's the nearest to *Irenæus's* time which can be shewn. Now hear we the whole entire passage of *Irenæus*, which is this, εἰ δὲ ᾧ μόνον περὶ τῆς ἡμέρας ἐστὶν ἡ ἀμφοισβήσις, ἀλλὰ καὶ περὶ τῆς εἰδὸς αὐτῆς τῆς νηστείας· οἱ μὲν ᾧ οἰοῦνται μίαν ἡμέραν δεῖν αὐτῶς νηστεύειν· οἱ δὲ δύο· οἱ δὲ καὶ πλείονας· οἱ δὲ τεσσαρακοντὰ ὥρας ἡμερηνίας τε καὶ νυκτερινὰς συμμετρῶσι τὴν ἡμέραν αὐτῇ· καὶ τοιαύτη μὲν ποικιλία τῇ ἐπισηρῆντων ἐν ὑμῶν γεγονυῖα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῇ προῦ ἡμῶν, τῇ παρὰ τὸ ἀκριβές, ὡς εἰκός, κρατέυτων, τὴν καθ' ἀπλόητα καὶ ἰδιαισμον συνήθειαν εἰς τὸ μετέπειτα πεποιηκότων· καὶ εἰδὲν ἑλαττον πάντες ἔτοι εἰρήνευσαν

κεύσιν τε, καὶ εἰρηνοῦμεν πρὸς ἀλλήλους, καὶ ἡ διαφωνία τῆς  
 κηδείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι. About the reading  
 whereof or punctuation, and about rendring of the former part of  
 it, we shall easily agree. "Neither is the controversie only about the  
 "day [ of *Easter* ] but also concerning the form it self of the fast, for  
 "some think that they ought to fast one day, some two, others also  
 "more, and some by forty houres of day-time, and of night, com-  
 "mensurate their day. And such variety of those that keep ( the  
 fast ) &c. Hitherto we have little difference with our brethren ; but  
 as to that which follows just cause of great complaint of the abuse  
 of the Author, and of the Reader, and of the fast. For those fol-  
 lowing words we say our brethren in the 66 Page of their grand de-  
 bate, have translated amis to their own advantage, for the dispa-  
 "ragement of the Paschal fast in these words [ With our Ancestors,  
 "who, as is most like, propagated to posterity a custome which they  
 "retained, as brought in by a certain simplicity and private will ] in-  
 stead of those words from the Greek [ with our Ancestors, who less  
 accurately, as is most like, retaining ( the form of the fast, above  
 mentioned ) have changed the simple and plain custome, or the cus-  
 tome which was after a simple and plain manner of speaking, into  
 that which followed after. For 4. words our brethren put in which  
 are not in the Greek either formally or virtually, viz. [ brought in ]  
 say they, that their English reader might think that *Irenaus* had  
 said ; that even that which *Irenaus's* Ancestors retained ( and not  
 then devised ) the custome of the fast, was brought in by a certain  
 simplicity and private will. Tell us now I pray what one word is  
 there in your Author, which ye pretend to translate, that signifies  
 [ brought in, or brought in by a certain simplicity and private will ? ]  
 but if there be no word of bringing in by a certain simplicity, &c.  
 but only of changing that simple vulgar manner which was before;  
 then you have not dealt truly in a matter of main concern to the  
 question. As if those long before *Irenaus's* time had retained what  
 was before their time, and propagated to posterity a custome at first  
 brought in by a certain simplicity and private will. Whereas there  
 is not one word of all that in the Text, neither of [ propa-  
 gating to posterity ] nor of [ brought in ] nor of [ private will ]  
 nor of [ a certain. ] For secondly, tell us you, what word is there for  
 propagating to posterity ? It is not ( you see ) εἰς τὰς μετέσσεια in  
 any copy, you pretend not that, nor can you ; and then how can

ἐς τὸ μετέπειτα πεποιμνιότων signifie propagating to posterity, since there is nothing in the Greek that signifies either propagating, or posterity? no more like then changing is to propagating, and the thing changed or made another thing, or another manner, is to posterity. Thirdly, how can any sincerely render *ἢ παρὰ τὸ ἀκριβὲς κρατύντων τὴν καθ' ἀπλότητα καὶ ἰδιωτισμὸν συνήθειαν*, propagating to posterity the custome which they retain as brought in by a certain simplicity and private will? For beside nothing of [propagating] nothing of [posterity] nothing of [brought in] why is *ἰδιωτισμός* there to be rendred a private will? 4. what *Irenæus* spake in praise, *τὴν καθ' ἀπλότητα*, in simplicity, that you, that you might pretend it was brought in, and admits too, render by [a certain simplicity] so changing by your additament of [a certain] Simplicity, that which was the praise of that custome which should have been still retained, into dispraise by a certain Artifice. Howbeit *Hesychius* saith *ἀπλὴν τὸ μὴ πλόγιον*. *Irenæus's* word (in the concrete) the Prince of Grammarians renders, [not-oblique] which you here would have the ground of an obliquity brought in. *Phavorinus* and *Suidas* out of *Polybius* tells us that *ἀπλῶς* signifies also *ὡς πρῶτον*, and so the custome according to simplicity will be the custome that was from the first: he adds there, *ἀπλὴν ἀπελεγρον*· ἢ τὸ μὴδὲν ἐκ τῆς ἐαυτοῦ ἐπινοίας πλάττειν, *Phavorinus* gives the same rendring: and *ἀπλότης* ἕξιν ἀπελεγρον· and *ἀπλὴν*, ἢ πολύτερον· that is said to be simple, or according to simplicity, which is not a thing that one fashions or forms after his own device; not of various and busie humour. Thus much you have put in, now see what you have left out, a main thing which was against you, viz. these words, *παρὰ τὸ ἀκριβὲς*, for which there is no English at all in your Version; for it had wholly marred your cause: the Author thus saying, if he be truly rendred: [“And such variety of “those that keep (this Fast) hath not been made or begun now “in our age, but very long before with our Ancestors, who, as is “meet to believe, NOT ACCURATELY RETAINING, (the “manner of the Fast above mentioned) have changed the custome which was simple, and plain, into that which was afterwards] thereby plainly intimating, that all those Instances of definite numbers above mentioned by him, were so many deviations for want OF NOT ACCURATE OBSERVING the former.

former plain and simple manner. If you have at all rendred *παρὰ τὸ ἀκριβές*, tell us. Yet nevertheless *Irenæus* and the Church charitably tolerating what he said was beside that which was at first (beside what in accurateness ought to have been,) the plain and simple manner: all these, both those which he expressly named, and those which are here implied, such as did keep the Fast accurately, lived peaceably together, and we are in peace, saith he; [but what he thought of such as should refuse to keep the Feast, or the fast at all, he doth not there tell us, none in that age giving occasion of that.] If you think there is no such cause now, why we should thus complain of your Translation: is it not, in Earnest, hard, that to the advantage of your cause, and the hurt of the honour of the Churches anniversary publick Fast, you should change, put in, and leave out of the words of the Author, whom your selves produce? and not that only, but contrary to true Translation even of our own former learned Writers; whose error, if any, might have been corrected by you, but not their faithful Translation blotted out. Thus before our time *Musculus* rendred the place [*Qui ante nos præter accuratam diligentiam, ut verosimile est, rerum habenis potiti, simplicem ac vulgatam consuetudinem posthabuerunt ac mutarunt*] that which he renders [have postponed and changed the simple and vulgar custome,] you read [have propagated to posterity the custome which they retain, as brought in by a certain simplicity and private will.] But *Ruffinus* also, and He one of the Ancients, reads with *Musculus* and Us, in the main, against you thus: [*Qui non simpliciter quod ab initio traditum est tenentes in alium morem vel per negligentiam, vel per imperitiam postmodum decidere.*]

What *παρὰ τὸ ἀκριβές* signifies, we all know; and no unconcerned Interpreter that had not somewhat of your cause to maintain, ever so palpably omitted those words, before you; and being not omitted, they charge the Authors of those varieties, with want of careful keeping to the former rule. All which is indeed against the service of your *Hypothesis* to take notice of.

Now what *ἰδιωτισμός* here means, is to be discerned partly from the import of the word it self, and partly by the company with which it is joyned.

*Ἰδιωτισμός* sermonis forma è vulgo sumpta apud *Dionysium Longinum*. *Ἰδιῶται* πολιταί, saith *Hesychius*, and *Snidas* out



out of *Thucydides* vulgar and genuine Citizens. *Aristophanes* ἐν βατράχοις περὶ τῆς ξενίας καὶ τῆς ιδιωτίας· ιδιωτίας τῆς ιδίας λέγει, saith *Suidas*, toward strangers, and toward the native and proper Citizens. Ἰδιωτισμὸς *vulgata consuetudo*, saith *Musculus*, &c. here in this place especially, being joyned with ἀπλότῃα· τὴν κατ' ἀπλότῃα καὶ ιδιωτισμὸν συνήθειαν, is surely to be rendred, "the Custome which was simple and plain, or which was after simplicity and plainness. Not with the mystery of 40 hours for 40 daies: nor because 'twas *pascha*, therefore to be shrunk up into one day or two. That εἰς τὸ μετέπειτα προνομιῶν, signifies, not to propagate to those that come after, but to change into what came after, is evident by the words in themselves, and by the like manner of speech in that Language, *Incertum amicorum statum*, εἰς ἀσφάλειαν ποιεῖσθαι, in *Thucydides*, to make it of uncertain before, now certain.

Now the Reader hath *Irenaus's* words, and their true Rendring: His sense I shall lay down briefly. First, That *Irenaus* as he wrote against the *Asian* custome of keeping Easter, in his own name, and the name of the rest of the Bishops of *France*, and maintained that *Victor's* judgement was the right concerning the day of Easter, yet exhorted *Victor* to mutual tolerance, peace and love: so here his applauding peaceableness with these various observers of the Fast, is no approving of the variations and differences which he recites. Yea secondly he recites them, because not approved by him: for his scope was at that time to set down only no other definite numbers but such as were so many sundry deviations from the right rule, which yet ought not to break the communion, (at least whilst it was evident that all retained, and honoured the Feast it self, and the Fast it self.) For that he might perswade *Victor*, that the *Asians* error now in continuing a peculiar custome indulged to the former Infancy of the weak new converted *Jewes* amongst them of *Asia*, against the general custome of the rest of the Christian world, which stood free from those particular incumbrances, yet was to be born with: He useth this argument, That the difference which was not now first, but of old, found, about the keeping of the Paschal Fast also, and had been introduced by a less accurate observance, and want of keeping to the first plain and simple Tradition, yet had not heretofore, nor ought now to break the peace 'twixt such less accurate observers of the manner of

the Fast, and the others more careful and faithful preservers of the Churches Rule (amongst which he seems to account *Victor* and himself deservedly in these words, καὶ ὁδὲν ἑατῶν πάντες στοὶ ἐ-  
 ρήνευσάν τε καὶ ἐξηγενομένην πρὸς ἀλλήλους. "All they were never-  
 "theless at peace with the rest, and we with them. So ought it  
 therefore to be about the day of the Feast of Easter. Thirdly,  
 therefore also neither one day of Fasting, nor two daies, or some-  
 what more; nor forty hours are the Accurate insisting on the first  
 simple and plain Tradition of observing that Paschal Fast, ac-  
 cording to *Irenæus*. Fourthly, from *Irenæus's* his words, any  
 one may well collect, that there was even on all hands confessed  
 a Fast kept, and to be kept before the Feast of Easter; and that  
 before *Irenæus's* time, πολὺ πρότερον, very long before his  
 daies (for which you may allow fairly at least about sixty years)  
 such differences had been, and variety, about the degree and rigour  
 of keeping that Paschal Fast, less, or longer time. And yet that  
 before such differences and variety there had proceeded an Agree-  
 ment, a plain and simple custome (which should have been still,  
 but was not by some accurately observed; but changed into that  
 which in some mens practise after followed.) To which preceding  
 custome, if you shall allow but about thirty or forty years, the  
 least that can entitle it to so known and famous a custome, you  
 have brought it up to the Apostles own daies (*S. John* living within  
 98 years of *Irenæus's* writing this) and yet still all those alledged  
 following varieties and differences agreed accurately in this, that  
 they had observed, and would and ought all to observe a Paschal  
 Fast, and Feast: that there were certain fasts νεστέαι or δαστήαι to  
 be ended yearly at Easter. That the celebration of the Pasch was a  
 thing worthy of their great care and faithfulness: and the very  
 less circumstances of it worthy of peaceable enquiry at the least,  
 and perswading one the other, if they could. Which the sacred  
 first General Council of *Nice* thought worthy the second place  
 in their care: and which they then established by joyned decree;  
 and here whiles yet they could not agree, all sides acknowledged  
 Apostolical Tradition in both Churches of East and West; and an  
 Agreeing Tradition ever in the Church touching certain Fasts to  
 be ended at Easter, whensoever that was to be. Thus the  
 Text of *Irenæus* by you produced, is not against us, but for us.  
 Though I allow (as I do) their reading and punctuation to be

(as it is) very probable: yet here before we part with that Text, I must tell you, that there is another reading with other punctation, which is very probable also, and hath seemed the true reading to many learned men (it being certain that in the old Greek MSS. of the age of *Irenæus*, there were no accents or points usually and distinctly added.) The reading is that which *Ruffinus* of ancient time, and our late Learned Sir *Henry Savil*, with the Reverend and Learned Bishop *Mountagne*, (and *Christopherson* also in part) do follow; and it is thus: *Οἱ μὲν γὰρ διοῦνται μίαν ἡμέραν δὲ αὐτὰς πνεύειν· οἱ δὲ δ' ο'· οἱ δὲ καὶ πλείους· οἱ δὲ Τεσσαράκοντα· ὥστε τε ἡμερῶν καὶ νυκτῶν συμμέτροι τὴν ἡμέραν αὐτῶν.* “for some think they ought to “fast one day, and some two, and some also more, and some forty: “and [withal] measure their day by the hours of the day, and “also of the night. That is, deeming that they ought to measure out each of their number of forty daies, by all the hours of the day, and most also of the night following, at least unto the Cock-crowing; so that they relaxed their fast, and began to refresh themselves also with sleep, not but then, which was an excess of rigour on the one hand; as those pittances of one or two daies, were in extreme on the other hand of defect, and contracting or shrinking up the Fast. All which varietie came from those who long before *Irenæus*’s daies, retaining not accurately (as is probable) the manner of the fast [at first delivered] had changed the simple and plain manner, into that which followed. *Ruffinus*’s reading of the former part of the words is thus: [*alii uno tantum die putant observari debere jejunium, alii duobus, alii vero tribus, nonnulli etiam 40; etiam ut horas diurnas nocturnasque computantes diem statuant*: only here we are to remember, that *Irenæus* saith not οἱ δὲ τεσσαράκοντα νυκτὶ ἡμέρας. (a) “Or 40 times 24 (a) Or ἡμέρας 24. “hours, for then must they have eat nothing in 40 daies: but 40 *εἰς νύκτιν*. “daies, computing in to their day, not only all the hours of the “day, but the night hours also, *sc.* unto Cock-crowing, *b. e.* 40 ὑπερέσεις or superpositions, such as *Dionysius* of *Alexandria* in his Epistle to *Basilides* describerh some: and this reading is made the more probable, both in regard that there doth not occur (that ever I could learn of) any other record (beside this controverted one) of any 40 hours fast, either in *Irenæus* time, or before,

before, or after: and for that on the other hand, *Dimysius* of *Alexandria* living not long after *Irenæus*, mentions (and that with praise, and no note of excess) in the forecited Epistle, some that passed the whole great week, τὰς ἐξ τῆς νηστειᾶς ἡμέρας, so as fasting every day, taking in the hours of day and of night also, untill the Cock-crowing at the least, ἀλλ' οἱ μὲν καὶ πᾶσας ὑπερτιθέουσιν ἄσιτοι διατελῶσιν — Καὶ τοῖς μὲν πᾶν διαποινεῖσιν ἐν ταῖς ὑπερθέσεσιν, εἴτα ἀποκαμῶσι, καὶ μονονυχὶ ἐκλείπτουσι, συγγράμματα τῆς ταχυτέρας γε'σεως. *Eriphanus* also in *Compendio fidei Catholicae & Apostolicae Ecclesiae*. Τὴν δὲ Τεσσαεχκοσὴν — φυλάττειν εἶναι ἢ αὐτὴν Ἑκκλησίαν ἐν νηστείαις διατελεῖν — Τὰς δὲ ἐξ ἡμέρας ὅλη Πάσχα ἐν ἐνεργαίᾳ διατελῶσι πάντες οἱ λαοὶ — Καὶ ἔτι τὴν ἐσδομάδα ἄχει ἀλεξίρυνον κλαγγῆς, τῆς Κυριακῆς Ἐπιφωσκούσης, ἀγρυπνίας διατελῶσι τὰς ἐξ. “The whole Church is wont to keep the Lent continuing in “Fastings — but the six daies of the Pasch [or Paschal-week] “all the people continue in dry or hard diet: and even all the “week unto the Cock-crowing of the Lords-day dawning, they “continue in Watches. *Exsebius* also *l. 2. c. 15.* doth testify of the Christian manner, Τὰς ἐξ ἡμέρας ἡμέρας δὲ πρὸς ἡμῶν ἐπιτελεμένας ἀσκήσεις· αἱ διατελῶσιν καὶ τὴν τῆ σωτηρίας πάθος ἐορτὴν ἐν ἀσιτίαις καὶ διανυκτερεύσεσιν προσοχαῖς τε τῆς δειῶν λίγων ἐκλείειν ἰσθάναι· “that they were wont to spend more eminently the daies near the “solemnity of our Saviour's passion in fastings, in whole-night-watches, and attention to the word of God. This it seems some too forwardly pressed even throughout all the forty daies, and as a duty (for so the words must ἀπὸ κοινῆς be understood, οἱ δὲ οἰοῦνται δεῖν αὐτὰς νηστεῖαν τεσσαεχκοσίαν· ὥρας τε ἡμερῶν καὶ νυκτερῶν συμμετρῶσι τὴν ἡμέραν αὐτῶν.) Now whether we follow this reading, or the other, all the definite numbers (as there managed) are recited by *Irenæus* as deviations from the plain and simple manner: and both readings suppose the use of forty daies Abstinence, as being before in the Church. To the rest of your Allegations, answer shall as fully be made in the 8. chapter: only here because you bid us (in  
your

your 66th page) read the rest of the Chapter, we have so done, but finde nothing that favours your cause; but still against you more then enough: for in the following part of the Chapter *Irenæus* tells *Victor*, that *Anicetus* his predecessour could not perswade *Polycarp* (whom above he calls the blessed *Polycarp*) not to keep *Easter*, according to the tradition in *Asia*, ἅτε μετὰ Ἰωάννη τὸ μαθητὴ τῷ Κυρίῳ ἡμῶν καὶ τῶν λοιπῶν ἀποστόλων οἷς συνδιέτριψεν αὐτὸν τετηρηκίτα. "As which he had ever kept or observed " with St. *John* the Disciple of our Lord, and the rest of the Apostles " with whom he had conversed. Here if the blessed and holy martyr *Polycarp* be to be believed (as he is by all sober Christians in the world) it is undeniably certain that St. *John* the Apostle, and other Apostles, and *Polycarp* with St. *John* the Apostle, and with those other Apostles (with whom he had conversed) did constantly keep an Annual set feast of *Easter*. And now I leave it to you, to tell us who they are that have taught the Sectaries to condemn the observation of such Anniversary set feasts, and particularly that Anniversary day of *Easter*, as superstitious, and not agreeable to the purity of the best Christians. Against whom I enter this charge, even against all that so at any time teach Christian people, that they are undeniably found condemners of St. *John* the Apostle, and of other Apostles of the Lord, I adde even in that wherein Saint *John* and those other Apostles of the Lord agreed with St. *Peter* and St. *Paul*, in that wherein *Polycarp* and *Anicetus* agreed, *Polycrates* and *Victor* agreed, & were all of one accord; had one custome, both those Apostles which towards their later end abode in Europe, and those which so abode in *Asia*, and the Bishops their successors in the West, and in the East, the first, and second age, before, and after St. *John's* death until *Polycarp*, yea until *Victor's* time; and 'tis known even until our time also. For their time so much was pleaded (as may be seen by comparing this of *Euseb. l. 5. c. 5.* with *cap. xv.* and with *Sozomen l. 7. 19.*) Now how sure a witness this Holy *Polycarp* was in what he said of the Apostles, and said he knew by conversing with them; *Irenæus*, whom you have produced shall tell you. *l. 3. c. 3.* his own Greek words we have in *Euseb. l. 4. 101.* Καὶ Πολύκαρπος δὲ ὁ μόνον ὑπὸ τῶν ἀποστόλων μαθηθευθεὶς, καὶ συναναστροφείς, πολλοῖς τοῖς τῶν Χριστῶν ἐπαρχόσι, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κλησαθείς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρῃ



Σύνην ἐκκλησίᾳ ἐπίσκοπον, ὃν καὶ ἡμεῖς ἐώρακαμεν — ἐν-  
 δόξως καὶ ἐπιφανέστατα μαρτυρήσας ἐξηλάθε τῷ βίῳ· ταῦτα  
 διδάξας αἰεὶ, ἃ καὶ παρὰ τῶν ἀποστόλων ἔμαθεν, ἃ καὶ ἡ ἐκ-  
 κλησία παραδίδωσιν, ἃ καὶ μόνα ἐσὶν ἀληθῆ· μαρτυροῦσιν  
 αὐτῇ τὴν Ἀσίαν ἐκκλησίαι πᾶσαι. “*Polycarp* was not only  
 “the Disciple of the Apostles, and had conversed with many that  
 “had seen Christ, but was by the Apostles constituted Bishop in  
 “*Asia*, of the Church of *Smyrna*: whom also we have seen — He  
 “gloriously and most remarkably suffering martyrdom departed  
 “out of this life: having alwayes taught those things which he had  
 “learned of the Apostles, which also the Church doth deliver, and  
 “which only are true. And all the Churches in *Asia* do bear him  
 “this record. And yet either this *Polycarp* must now be found a  
 false witness of what he had seen done by the Apostles when he con-  
 versed with them; and of what he had done, and done constantly  
 with them; or else the Apostles did observe some Anniversary set  
 holy day, and this particularly, and those that have clamoured on  
 this and the like as superstitious, are found condemners of the A-  
 postles themselves. This is the charge, let it not be forgot to be wi-  
 ped off. And since you bid us to read on, we read on still but to the  
 very next words after your direction, and behold the Bishops, *Nar-*  
*cissus*, *Theophilus*, *Cassius* and *Clarus* of the same time with *Irene-*  
*us*, and others with them assembled in *Palestina*, περὶ τῆς κα-  
 τελέσεως εἰς αὐτοὺς ἐκ διαδοχῆς τῶν ἀποστόλων περὶ τῷ Πά-  
 ρχα παραδόσεως πλείστα διεληφότες, [in their writing or de-  
 cree] “discourfing much concerning the tradition of the Apostles  
 “touching *Easter*, which had come down to them by succession:  
 ( and the fast confessedly on all hands was to preceed the feast of *Ea-*  
*ster* ) and so in *cap. 23.* we read of an Apostolical tradition received  
 and practised also in more then three parts of the world.  
 τὰς νηστίας ἐπιλύειν μὴ ἑτέρᾳ παρὰ τὴν τῆς ἀναστάσεως  
 τῷ σωτήρι ἡμῶν ἡμέραν. “That the Fasts should be ended on  
 “no other day of the week, then [the Sunday] the day of the  
 “Lords resurrection. And therefore fasts were to have their place  
 and being as well as their ending before the day of that Feast, ac-  
 cording to Apostolical tradition. Ἐξ ἀποστολικῆς παραδόσεως, τὸ  
 καὶ εἰς νεώτερον κρατῆσαν ἔσθ. “A custome ( begun ) from Apo-  
 stolical

"stolical tradition, and obtaining even until now. And those fewer Churches which did not so end their fasts as making *Easter*-day only Sunday, yet pleaded tradition also ( no less ancient ) ( ὡς δέον ἐκ παντὸς καὶ τὴν τῷ σωτηρίου πάχα ἑορτὴν τὰς τῶν ἀσπιῶν ἐπιλύσεις ποιεῖσαι. " That the dissolutions of the Fasts ought to "be at *Easter* ) for ending the Fasts at *Easter*-day nevertheless, on whatsoever day of the week that were. So that the tradition of all the world was for ending certain fasting-days at *Easter*. And for more then three parts of the world it was pleaded in that very place, that it was from Apostolical tradition, that they observed such custom of so ending their Fasts.

## CHAP. VI.

*In what regard the Forty dayes of the Quadragesima were of Apostolical recommendation, and in what regard of Ecclesiastical Constitution.*

**T**Hat some Paschal, or Lent, (*i. e.* Spring-fast) before *Easter* was ever from the Apostles time, and of Apostolical tradition and constitution, hath been sufficiently evidenced, both in the whole body of the discourse above, and also in the whole fourth Chapter of this Appendage. We proceed now to the consideration of the forty days; and to the declaration, how the observance thereof was ever in the Christian Church, as a special time of spiritual exercise, and abstinence for the generality of Christian people, from recommendation Apostolical. (a) Howbeit, the precept of such forty days abstinence, and much more the precept of forty dayes fast, as also of other Ecclesiastical discipline, and Ecclesiastical Ad-ministrations respecting penitents, or Catechumens, respecting public Penances, Absolutions, Catechizings, solemn Baptisme, Synods of Bishops, and other the like, specially affixed and determined to that time, may well be allowed to be of Ecclesiastical constitution.

But

(a) Ab A-  
postolis  
Traditum  
& Com-  
mendatum.

But it is meet to begin with that, which is (even in this of forty daies also) of Apostolical Recommendation. For the proof whereof I might permit it to the judgement of any Reader, whether a great and sufficient number of the Authorities by me above produced (though brought only to prove some Paschal, or Lenten-Fast before Easter, to have been of Tradition and Institution Apostolical) have not evidenced, that forty-daies-abstinence, within which also we might best choose to us daies for proper fasting, according to the measure of our bodily strength, and Devotion of our minds, comes unto us fairly recommended from Tradition Apostolical. In a word this is proved from every Author, that hath given in Testimony of the Original Apostolical of Τεσσαετημοσῆ, or *Quadragesima*; which I have shewed, never was understood in the Church, of forty hours; and yet was for certain an aiming at least at some number of forty; within which Christian Abstinence should especially be exercised. But if not forty hours, there is nothing next that can be imagined less, nor indeed was it more, than forty days. Amongst such Testimonies already produced there need be nothing asked for, elder then the practice of the Religious in St. *Mark's* time, witnessed by *Philo*, who saw them, and lived among them; by *Eusebius*, who saw, and cites many ancient records; and monuments Ecclesiastical, which now are no where extant; and by S. *Hierom*, who made most curious search into the Ascetical observances of the primitive religious Christians in *Egypt*, and wrote exactly the lives of many of the chief of them. All these three, (*Philo* in his Book Περὶ τῶ βίῃς θεωρητικῆς, ἢ ἡμετέρων, *Eusebius* in l. 2. *Histor. Ecclesiast.* c. 16, 17. S. *Hierom.* in l. 2. ad *Jul. Jovinian.* c. 39. (a) ) do together

(a) Add to these *Sozomen* l. 1. c. 12. Τοιαύτῳ παύσεισιν, διὰ καὶ ἡμεῖς εὖν παρὰ τοῖς Ἀρχιεπίσκοποις μοναχοῖς, πεποιημένῳ ὁρώμεν.— Καὶ ὁ μὲν αἰών ἀδίκητον ἱερῶν τοῖς ἀποστολικοῖς καὶ αὐτὸν ἐξ ἐβραίων χειρὶ ἀνίσταται.— παρ' ἄλλοις γὰρ ἐκ τῶν εὐρέων ταύτην τὴν βίαν ἔδιαζωγῶν.

(speaking popularly) exercise special abstinence, and devotions; not of precept indeed to all Christians; (for we speak not now of that) but of recommendation certainly from their spiritual guides, which were Apostolical persons, sent to them from the Apostles.

And

And particularly, S. *Mark* a Teacher inspir'd of God. For the time, *Philo's* words are, "Ουτοι τὸ μὲν πρῶτον ἀδελφίζονται δι' ἑπτὰ ἑβδομάδων. — Οἷν@ ἐν ἐκείναις ταῖς ἡμέραις ἐκ ἐισκομίζεται. — Καὶ τετάρτα καθαρά τῶναιμῶν, ἐφ' ἧς ἄρτος μὲν τετρή, περσούνημα ὃ ἅλεις. — Ἐνιοι ὃ καὶ διὰ τριῶν ἡμερῶν ἐκ ὑπομνησκονται τετρήs — Καὶ μάλιστα δι' ἑξ ἡμερῶν ἀπογεύεσθαι τετρήs ἀναγκαίης. — Ἀγνὴν γὰρ καὶ ἀειπάρθενον [αὐτὴν [ἑβδομάδα] ἴσασιν. Ἐστὶ ὃ περσούνη μεγίστης ἐορτῆs, ἣν Πεντηκοντάς ἔλαχεν, &c. Μετὰ ὃ τὸ δεῖπνον τὴν ἱερὰν ἄγνοιαν πανυχίδα. "These assemble themselves especially by the space "of seven weeks. — Wine in those daies is not brought in unto "their tables. — And their table hath not any thing of that, "which had [sensitive life, or] bloud, but bread for their food, "and salt for that which they eat with their bread. — Some for "the space of three daies receive no food: and scarce [sometimes] "by the space of six daies, did they refresh themselves with their "natural food. — A week they observ'd by a pure, and holy "virginal observance; which was preparatory to the greatest feast, "(which with *Philo* and *Eusebius*, in the Jewes and Christians language was known to be the feast of Easter.) Which was followed with the 50 daies solemnity. Τὸ ὃ ἐξ ἐκείνης μέλεις ἐσπέρας διδασκαλία σύμπαν ἐστὶν αὐτοῖς ἀσκησις. Ἐντυγχάνοντες γὰρ τοῖς ἱερωτάτοις γράμμασι, καὶ θ' ἑξ. — Εἰς γενόμεν@ χορὸς τῶν εὐχαριστησέων ὕμνων εἰς τὸν Σωτῆρα Θεὸν ἡδον. — Αἰ μὲν ἐν ἁλῆσιν ἔχουσι τὴν τῷ Θεῷ μνήμην. "The whole space with them from morning unto evening is [a "spiritual] exercise, for being intent on the Holy Scriptures, &c. — "Making one Quire they sing Eucharistical Hymns to God their "Saviour. — Ever they have God in perpetual remembrance. This *Philo* wrote, who in the daies of *Claudius* came to speech with S. *Peter* in *Rome*; and he wrote of those καὶ εἰδώς μόνον, "not "only whom he had seen, ἀλλὰ καὶ ἀποδεχόμεν@ ἐν δεικνύων τε καὶ σημνύων τὸς καὶ αὐτὸν Ἀποστολικὰς ἀνδρας ἐξ Ἑβραίων, "but also setting forth, admiring and reverencing the Apostolical men of the Hebrew nation [which lived there where S. *Mark* did] saith *Eusebius*, who writeth farther on this wise:

Ggg

Ταύτας

Ταύτας τῷ Φίλωνος σαρεῖς καὶ ἀναντιρρήτως περὶ τῆς καθ'  
 ἡμᾶς ὑπάρχειν ἡγάμεθα λέξεις· εἰ δ' ἐπὶ τέτοις ἀντι-  
 λέγων τις ἐτι σκληρύνοιτο, καὶ ἔτιως ἀπαλαττίδω τῆς  
 δυσπιστίας, ἐναργεσέας παιδαρχῶν ἀποδείξουσιν, ὥς ἔ-  
 παρὰ τισίν, ἢ μόνῃ τῇ τῇ Χριστιανῶν εὐρεῖν ἐνεσι καὶ  
 τὸ Ἐυαγγέλιον θρησκεία — Καὶ τὰς ἐξ ἑθὺς εἰσέτι καὶ  
 νῦν πρὸς ἡμῶν ἐπιτελούμενας ἀσκήσεις, ὥς διατρέχοντες  
 καὶ τὴν τῷ σωτηρίου πάθος ἑορτὴν ἐν αἰσιτίαις καὶ δια-  
 νυκτερεύσεσιν, &c. Ἀπερ' ἐπ' ἀρετὰς τὸν αὐτὸν ὅν καὶ εἰς  
 δεῦρο τετήρηται παρὰ μόνοις ἡμῖν τρόπον ἐπισημανάμε-  
 νος — καὶ μάλιστα τὰς τῆς μεγάλης ἑορτῆς παννυχίδας,  
 καὶ τὰς ἐν ταύταις ἀσκήσεις. — Τάτε ἀρχῆθεν πρὸς τῇ  
 Ἀποστόλων ἔδη παραδεδομένα καταλαβὼν ὁ Φίλων ταῦτ'  
 ἔγχευε, παντὶ τῷ δῆλον. “These words of *Philo* we deem  
 “to be manifestly, and undeniably meant concerning those which  
 “are of us [Christians]; which if any shall be so hardy to deny,  
 “let him yield to these clear demonstrations (and cease to be  
 “hard of belief) viz. of such things, as are not to be found with  
 “any but in the Religion of Christians only, according to the Go-  
 “spel. — Even such Ascetical abstinences, which are of custome  
 “perform'd amongst us even until now, which more eminently  
 “are observed about the solemnity of our Saviours Passion in  
 “fastings, and whole-night-watches, &c. — Which accurately  
 “after the same manner are performed even until now, and with  
 “us Christians only. The vigils and abstinences belonging to that  
 “great solemnity. — And even such customs hath *Philo* (there)  
 “written, which were delivered in the beginning from the Apo-  
 “stles. The time *Philo* tells us, was about the space of seven  
 weeks before that Feast, (which was Easter.) That space of time,  
 exempting one day in every seven, which *Philo* there saith they  
 did Πνεύρον καὶ πανέορτον νομίζειν hold as very sacred, and fe-  
 stival; gives us the forty daies with two only, (as with us) pre-  
 paratory to the forty. And this being before the number of forty  
 mentioned by *Irenæus*, (a) in the matter of the Fa<sup>l</sup>, adds  
 reason to the authority of that ancient Record, which *B. Rhe-*  
*nanus* light on, that interpreted the forty hours, which *Irenæus*  
 noted as a change from the former, plain, and simple custome, to  
 have

(a) *Euseb.*  
*l. 5. c. 25.*



have been a substitution of forty hours for forty daies. Or else to that reading of some's fasting forty daies, and those so many superpositions, such observance of seven weeks, that is (with such exemption as above) forty daies, being, as *Eusebius* there pronounces, *inter τὰ ἀρχαῖα πρὸς τῇ Ἀποστόλων παραδεδομένα* · which was the Proposition here undertaken; that forty-daies observance was (though not of precept; wherefore variations therefrom were born withal by the Church, saith *Irenaeus*, yet) from Apostolical Recommendation. Here I shall esteem it no bar to what hath been said, if any shall observe with me in those new-converted zealous Christians, being *Philo's* countrey-men, of the Nation of the *Jewes*, (which dwelt in and about *Alexandria*, in the greatest numbers, with *Philo* the *Jew* himself) some part of zeal left in them towards something of their ancient Judaical rites, which in new-converted *Jewes* the Apostles themselves did bear with: This is no more then *Eusebius* and *Sozomen* themselves (who magnifie their Christianity) did observe in the Ἰσραὴλ-κώτερον τι. It is sufficient that these their observances of fastings, and watchings, and devotions by the space of seven weeks before Easter, were no part of their Judaical rites. Let any shew us any such observance of any Sect of the *Jewes*, or of any other Religion in the world, before Christianity brought in this: so far therefore was this from any thing of Judaical rite, that from this it self *Eusebius* collects (as from one of his ἐναργεστεραὶ ἀποδείξεις, "Ὅς ἔ παρὰ τισὶν, ἢ μόνῃ τῇ ᾧ Χριστιανῶν εὐρεῖν ἐνεσι κατὰ τὸ εὐαγγέλιον θεοσκεῖα) their indubitable Christianity. Next I may here be allowed to suppose, that I have already shewn in the foregoing chapter, a fair intimation of forty daies abstinence, or fasting, in *Irenaeus* his Epistle to *Victor* (*Euseb. l. 5. c. 18.*) as the plain and simple manner of keeping the Paschal Fast; as long before his time, as the Apostles were. They which are so confident, that no mention of forty daies, that no such number of daies was at first observed, or can be shewn so early, as in *Irenaeus's* daies, should consider, whether what *S. Austin* wrote in his 2d Book de *Doctrinâ Christianâ* c. 16. *Quadragesima diebus jejunare monemur. Hoc lex, cujus persona est in Mose; hoc prophetia, cujus personam gerit Elias: Hoc ipse Dominus monet, qui tanquam testimonium habens ex lege & prophetis, medius inter illos in monte, 3 Discipulis videntibus atque stupentibus clarnit: "We are admonish'd to*

"fast forty days, this the Law whose person *Moses* bare; this the  
 "Prophets, whose person *Elias* sustained; this the Lord himself  
 "admonisheth us, who as receiving witness from the Law and the  
 "Prophets, shone forth in the midst 'twixt those two in the mount,  
 "the three Disciples beholding with astonishment. And what  
 St. *Hierome* writes in l. 2 *advers. Jovinian*. *Est Dominus, qui Qua-*  
*draginta diebus Christianorum jejunium sanctificavit.* And on *Jona*  
 3. *Ipse quoque Dominus — jejunavit 40 dies, & hereditatem nobis*  
*jejunii derelinquens ad esum corporis sui sub hoc numero animas no-*  
*stras preparat.* And on *Isa.* 58 *Dominus quadraginta diebus in so-*  
*litudine jejunavit, ut nobis solennes jejuniorum dies relinqueret.* "The  
 "Lord fasted forty days in the wilderness, and hath thereby sancti-  
 "fied the Christians fast, and left to us the solemn days of fastings,  
 "leaving to us that inheritance of the fast, and preparing our souls  
 "to the eating of his body under this number of forty. They should  
 consider, whether, I say, *Irenaeus* himself can no where be found (be-  
 side if in that Epistle) to have given some such fair intimation. I  
 shall produce a passage from him at large, because I have not seen it  
 by any observ'd to this purpose: it is in his fifth book against heresies, c.  
 18. *Primo quidem diebus 40 jejunus [Dominus] similiter ut Moses &*  
*Helias postea esuriit, ut hominem cum verum & firmum intelligamus;*  
*proprium enim est hominis jejunantis esurire. Deinde autem ut habe-*  
*ret Adversarius ubi congregaretur. Quoniam enim in principio per*  
*escam non esurientem hominem seduxit transgredi praeceptum Dei, in*  
*sine esurientem non potuit dissuadere eam, quae à Deo esset, sustinere*  
*escam. — Quae ergo fuit in Paradiso repletio hominis per duplicem*  
*gaustationem, dissoluta est per eam, quae fuit in hoc mundo indigentiam*  
*[seu incediam] — Quoniam enim initio homini suavitatis transgredi prae-*  
*ceptum factoris, & ideo enim habuit in suâ potestate; potestas autem est*  
*transgressio & Apostasia, & his colligavit hominem [lapsum.] Per*  
*hominem ipsum [Christum] iterum oportebat victum cum contrariis*  
*colligari iisdem vinculis, quibus alligavit hominem; ut homo [qui*  
*lapsus fuerat & colligatus] solutus revertatur ad suum Dominum, illa*  
*vincula relinquens [gula inter cetera] per quae ipse fuerat alligatus, i. e.*  
*transgressionis — NOS AUTEM SOLUTOS PER IPSUM*  
*PRÆCEPTUM DOCVIT ESURIENTES QUIDEM*  
*SUSTINERE EAM, QUAE A DEO DATUR, ESCAM.*  
 "First of all (the Lord) fasting forty days, like as *Moses* and *Elias*  
 "had done, was afterwards an hungred, that we might know him

"to be true and undoubted man; for that it properly belongs to  
 "man when he fasts to be an hungred. Next also that Satan might  
 "have a field to fight in and encounter him: for because in the be-  
 "ginning the Devil seduced man by food to transgress the precepts  
 "of God, while he consented not to abstain; therefore in the end  
 "the Devil was not able to dissuade [the man Christ Jesus] from  
 "waiting for that food, which is given of God — The repletion  
 "therefore of man which was in Paradise by the double tasting  
 "[viz. of Adam and Eve] was dissolv'd through that abstinence,  
 "which [Christ] exercis'd in the world: for in as much as in the  
 "beginning [Satan] perswaded man to transgress the precept of  
 "his Maker; and therefore had man deliver'd into his own power.  
 "( which his power over man lay in mans transgression and apostasy,  
 "wherewith he held man fast bound ) therefore it was needful,  
 "that he should by man himself [the Man Christ Jesus] be himself  
 "again overcome, and be in contrary manner himself bound fast  
 "in the same bonds, wherewith he had bound man: [viz. in the  
 "trial of eating and abstinence] that man who had been bound be-  
 "ing now loosed [by Christ] might return to his own Lord, lea-  
 "ving those bonds [viz. of being led by the belly to obey Satan]  
 "wherewith he had been held fast bound, the bonds of his transgre-  
 "ssion. — FOR HE HATH TAUGHT US (NOW LOOSED  
 "BY HIS COMMAND IT SELF) THAT HUNGRING, OR  
 "FASTING, WE SHOULD SO WAIT FOR THAT FOOD,  
 "WHICH IS GIVEN OF GOD. [viz. I understand the ho-  
 "ly food of his body and blood then wont most solemnly to be re-  
 "ceived by all Christian people at *Easter*, after their fastings; as ap-  
 "pears by the Allegations in *Irenaus* his time of such fasts ending in  
 "the feast of *Easter*, according to traditions and customes much elder  
 "then *Irenaus*, and delivered from the Apostles. And he must be  
 "much ignorant of Christianity, who can doubt, whether the most  
 "solemn Christian festival in the year were, or not, a solemn time  
 "of receiving the Holy Sacrament. If forty-days abstinence were  
 "not in publick use in *Irenaus's* time, it must be more then strange,  
 "how *Origen* living so near his time, should in the name of Christi-  
 "ans say: *Habemus enim Quadragesima dies jejuniis consecrator.*  
 "And those there by him remembred, as his first instance of *absti-  
 "nentia Christiana*; "Not that we may, saith he, let loose the reins  
 "of Christian abstinence; *hom. 10 in Levit.* These Homilies are  
 Ori-

Origen's own, saith Gerard, and these fasts of the *Quadragesima* are the Christians own, saith Origen. Who it cannot be wondred should mention the *Quadragesima* in his Homilies, who in his eighth book against *Celsus*, acknowledges and defends against *Celsus* the common manner of all Christians in observance of the Πάσχα. (Of which *Tertullian* before had said, speaking of a custom common to the Catholics with his Montanists: *Cur Pascha celebramus annuo circulo? — Cur dicamus & jejuniis Parasceuen?*) For we have the days of *Quadragesima* [or the forty days] consecrated to fastings. [viz. a consecrated chief part of the Christian abstinence] About this time might that Canon be made, the 68th. among the Apostolical Canons (confirmed in the second Canon of the sixth general Council in *Trullo*) under severe penalty censuring either Bishop, or Priest, or other Clergy, or Lay. Εἴ τις ἔψηφεν τὴν ἁγίαν Τεσσαρακοστὴν τῆς Πάσχα. "If any should not fast" the holy *Quadragesima*, or space of forty, which precedes the "Pasch, or Easter. Which as to the sanction of penalty and strictness of precept we yield not to be from the Apostles, but from the successors of the Apostles, in their respective times to the Churches governed by them. A precept Ecclesiastical only as to the commanded number of forty, which yet was, if not then, in the ages of the Church since, GENERALLY commanded, as may appear by the 50, 51, 52. Canons of the Council of *Laodicea*, and those Canons ratified in the fourth and sixth general Councils. Which Canons of *Laodicea* provide, not only for the keeping ὅλην τὴν Τεσσαρακοστὴν, and again Πάσαν τὴν Τεσσαρακοστὴν νηστεύειν ἐνεργαμέντας, but also that men should beware, Αἰσχυρίζειν τὴν Τεσσαρακοστὴν, "to dishonour the fast of forty days. Yet though such abstinence of forty days were not commanded by the Apostles, but by the Church, we have shewn notwithstanding, that it was of Apostolical recommendation. And who is there not almost since the writings of Christian Bishops came to be more frequent, and to be better preserved unto our hands (viz. since the days of *Constantine*) which doth not witness so much at least? We have but even now recited *St. Austin* and *St. Hierom*. Briefly, there is not one of the twenty four indubitable paschal Epistles, or Homilies of *Theophilus*, and *St. Cyril of Alexandria*, which doth not witness the abstinence of forty dayes before *Easter*, to have descended from the Apostles, or from instruction Evangelical from the Lord, (which also was not taught

taught the world, but by the Apostles.) For the several testimonies of St. *Ambrose* in *Millan*, *Leo* in *Rome*, of *Basil*, and *Gregory Nazianzen* in the East, of *Chrysologus*, *Casarius* and others, I rather refer you to the preceding discourse from p. 46. and forward, then hererepeat them. It remains now to shew in what sense the observance of the forty days was of constitution only Ecclesiastical. And such it was first, if we respect the precept of fasting forty days: secondly, if we respect the several sanctions of Ecclesiastical penalties, which the Governours of the Church did, and might justly, as they saw cause, decree: thirdly, in respect of some particular kinds of meats prohibited with the allowance of others (because such distinction generally may be profitable to the ends of fasting) within the compass yet of which law, and of the letter of it, men may (for so may any humane law be abused) chuse to themselves such of the meats allowed, as may be but an exchange of pleasures, and in no wise less contrary to the ends of fasting, then the meats forbidden. Which argues, as the shifting wickedness of sensuality, so also the imperfection of any law, that can by men be set about matters in themselves so various and infinite, unless it meet with such, as obey the laws of their superiours for conscience sake, and in their conscience bearing honest and faithful regard to the end of the law; this will be found true, whether we consider the rules of the Ancients, concerning their *ἐνεργασίαι*, or the more modern prohibitions of all flesh, but the flesh of fish, or in other places also of *lactinia*, milk-meats, or elsewhere also of some fruits. (a) And yet may there be chosen such dry meats, or such fish, or such unforbidden fruits, or even such *panis deliciarum*, bread of delight, as no man can pretend that any Apostle ever thought better of, for the mortifying the flesh, or humbling the soul, then of some sort of food by the Church forbidden. And yet the law may to the generality be profitable; and when it is a law (undispensed with) must be obeyed, and when it is abused by the devices of fleshly mindes, the fault is theirs.

(a) St. *Aug.*  
l. 30. con.  
Faust. Ma-  
nich. cap. 3:  
-5.

Fourthly, The observance of forty days is a constitution Ecclesiastical also, as to some purposes of the Church, such as are those above mentioned; which will best appear by the words of such ancient authors, as sometimes have call'd the observance of forty dayes a constitution of the Church. We will begin with that most remarkable one in St. *Chrysostomes* hom. εἰς τὰς τὰ πέντε πόλεις  
ἡμεῖς.



νῆς·οἷας, λόγ. κή. Πολλοὶ τὸ παλαιὸν τὰς μυστηρίους  
 προσήσαν ἀπλῶς, καὶ ὡς ἔτυχε, καὶ μάλιστα κατὰ τὸν και-  
 ρὸν τῆτον καθ' ὃ Χρῆστος αὐτὸ παρέδωκεν. Συνειδότες ἐν  
 Οἱ ΠΑΤΕΡΕΣ τὴν βλάβην τὴν γενομένην ἐκ τῆς ἡμε-  
 λήμενης περὶ οὗτο, ΣΥΝΕΛΘΟΝΤΕΣ ἘΤΥΠΩ-  
 ΣΑΝ (α) ἡμέρας Τεσσαράκοντα, νηστίας, εὐχῶν, ἀρετά-  
 σως, συνόδων, ἵν' ἐν ἡμέραις ταύταις καθαρθέντες μετ'  
 ἀκρίβειας ἅπαντες, καὶ δι' εὐχῶν, καὶ δι' ἐλεημοσύνης, καὶ  
 διὰ νηστίας, καὶ διὰ πανυχίδων, καὶ διὰ δακρύων, καὶ  
 δι' ἐξομολογήσεως, καὶ διὰ τῶν ἄλλων ἀπάντων, ἔτω κατὰ  
 τὴν δύναμιν τὴν ἡμετέραν μετὰ καθαρὰ συνειδότος προσήω-  
 μέν· καὶ ὅτι μέγα κατάρθωσαν διὰ τῆς συγκαταβάσεως  
 ταύτης, εἰς συνήθειαν ἡμᾶς νηστίας κατὰ τῆς ἡμέρας, δὲ ἅλων, &c.

(α) Ἐτύ-  
 πωσαν,  
 have pre-  
 scrib'd, de-  
 lined, set  
 a stamp up  
 on, figured  
 out, or co-  
 pied unto  
 us 40 daies  
 of Fast, &c.

"Many of old have been wont to come to the mysteries, or Sacra-  
 ment indifferently, and at adventure [as if simply to come only,  
 "and eat were sufficient] especially at this season [of Easter, or the  
 "great week] on which Christ deliver'd it. The Fathers there-  
 fore knowing well, and aware of the harm which proceeds from  
 "such careles coming to the Sacrament, meeting together have  
 "prescribed forty daies of Fasting, of prayers, of hearing of the  
 "word, of Synods [for correction of evil manners and abuses]  
 "that all of us together being in these daies, purified with all di-  
 "ligent care, both by prayers, and by alms, and by fasting, and by  
 "whole-nights-watches, and by tears, and by confession [or the  
 "whole ἐξομολόγησις of penances, and satisfaction to the Church]  
 "and by all other means, might so come to the Sacrament with a  
 "pure conscience, so far as is possible to us. And that they have  
 "wrought great reformation and good, working us to a habit and  
 "custome of fasting, is manifest. Where first we are to observe,  
 that even laws also Apostolical in some sort, may by the Churches  
 Governours be reinforce'd, pressed, and enervated in new Can-  
 ons, Sanctions, and Decrees, where they shall see it needful.  
 Secondly, Much more things which descend from Recommendation  
 Apostolical may upon some appearing emergent need be by  
 them made laws Ecclesiastical, for some times, and places. Third-  
 ly, That the Appropriation of such season of forty daies to some  
 such purposes, as by this our Author here are named, viz for ἐξο-  
 μολόγησις of offenders any way made known; their Confessions,  
 and

and satisfactions to the Church, for publick hearing of Sermons, for publick night-watches and constant fastings, for Synods of Bishops (designed to the correction of evil manners, and abuses) may be properly by an order, rule, and application Ecclesiastical; a Διατύπωσις of the Fathers of the Church; and yet the Recommendation of those forty daies to especial abstinence and Devotion, (especially unto the generality of Christians, who do not, (a) as some (a) This Ἀσκηταί, or Religious, exercise themselves in fastings, as it were exception all the year long) be Apostolical. For even S. Chrysostom who Cassianus wrote this: [Οἱ Πατέρες συνελθόντες ἐτύπωσαν] yet in Hom. 11. on *Genesis*, speaking of the forty daies observed by that Church in about eight weeks, with exemption of each Saturday and Sunday, tells his Auditors that Ἐπὶ τῆς Ἀγίας Τεσσαρακοστῆς τοῖς τὸν δρόμον τῆς ἰστορίας καταδεξαμένοις, καὶ ὡς περ σαβμάς καὶ καταγάγιν, καὶ ἀκλῆς, καὶ αἰγιαλός, καὶ λιμένας, τὰς δύο ταύτας ἡμέρας τῆς ἐβδομάδος, βραχὺ τι διαναπαύεσθαι, ΚΕΧΑΨΙΣΤΑΙ Ὁ ΔΕΣΠΟΤΗΣ, ἵνα καὶ τὸ σῶμα, καὶ ὁ ἦς. “In the holy time of Lent, to such as undertake “this course of fasting THE LORD HATH INDULGED these “two [weekly] daies, like certain stages, or inns, shores, or havens, that both the body may be a little relaxed from its labours “of the fasting, &c. Where by saying the Lord hath indulged those daies, he at least implies, that the Lord hath directed, and recommended the other. And he uses the same word in that place of Τυπῶσαι κατὰ τὸ αὐτὸ τοῖνον καὶ ἐπὶ τῷ καιρῷ τῆς ἁγίας Τεσσαρακοστῆς ἐυρήσομεν νῦν ἡμῖν διατελυπαμένον.

A second Authority, is that of S. Hierom upon *Galat.* 4. where having recorded together the observation *quarta Sabbati, parasceues, diu Dominica, jejunii Quadragesima, & Festivitatibus Pasche, ac Pentecostes*, “Of the fourth day of the week, and of Friday, of the Lords-day, and of the Fast of the Quadragesima, or forty daies of Lent, and of the Festivities of Easter and Pentecost, which some might object against, as the observation of daies, and moneths, and times: He answers, *Ad quod qui simpliciter respondet, dicit, non eisdem Judaica observationis dies esse, quos nostros — Et ne inordinata congregatio populi fidem minueret in Christo, propterea dies aliqui constituti sunt, ut in unum omnes pariter veniremus: Non quò celebrior sit dies illa, quàm convenimus: sed*

quò quâcunque die conveniendum sit, ex conspectu mutuo lætitiæ major oriatur. Qui verò opposita quæstioni acutiùs respondere conatur, illud affirmat, Omnes dies æquales esse; nec per Parasceven tantum Christum Crucifigi, & die Dominicâ resurgere; sed semper

(a) A like answer Origen makes to Celsus l. 8. Quòd si qui nobis ex adverso regeat nostras Dominicas, parascevasque, aut Pascha, aut Pentecosten recurrentes solenniter. Respondendum est & ad hoc: quòd qui perfectus est Ratione, operibus, cogitationibus, perpetuò habens Deo & verbo naturali nostro Domino, semper agit Dies Domini, (scilicet Dominicos) & nunquam non habet Diem Dominicum,

sanctum Resurrectionis esse diem, (a) & semper cum carne vesci Dominicâ: Jejunia autem & congregationes inter dies, propter eos, & A VIRIS PRUDENTIBUS CONSTITUTOS, qui magis seculo vacant quàm Deo: nec possunt, imò nolunt, toto in Ecclesiâ vita sua tempore congregari, & ante humanos actus Deo orationum suarum offerre sacrificium.— Itaque sicut nobis licet vel jejunare semper, vel

semper orare, & diem Dominicam accepto Domini corpore incessantè celebrare gaudentibus: Non ita & Judæis fas est omnitempore immolare agnum, &c. “To which, he which will answer “simply, shall say, that the daies of Judaical observance are not “the same, which are ours. — And lest the inordinate congregation of the people should lessen their faith in Christ; therefore “certain daies are appointed, that we might all meet together in “one. Not that such day wherein we meet is more excellent, “but that on whatsoever day we meet, a greater joy may arise unto us from seeing each other. Howbeit, he who endeavours “more acutely to satisfy the Objection opposed, affirms that all “daies are equal, that neither Christ is only crucify’d on Good- “friday, nor riseth again only on the Lords-day, but that the Holy Day of his Resurrection is alwaies, and that he alwaies feeds “on the flesh of the Lord. But that Fasts and Congregations on “certain daies were appointed by wise men, for their sakes, who “are more employed in the world, then towards God; who neither can, yea nor will assemble themselves in the Church, the “whole time of their life, and offer up the sacrifice of their prayers unto God before humane actions — Therefore not as it is “lawful unto us, either to fast alwaies, or to pray alwaies, and “receiving the Lords body with joy incessantly to celebrate a “Lords day; not so I say, was it lawful to the Jewes, on every day “to offer up the [Paschal] Lamb, &c. Here first we are to observe, that both the Objection and the Answer of S. Hierom in expres

terms

terms proceed equally of the Lords-day, as of the Fast of Lent, or of the Stations, or of the Feast of Easter : So as that the Opposers of this Paschal Fast, if they will with us own the Lords-day to have been delivered to us from the Lord, and from the Apostles, are with us concerned, to give a fair and just interpretation unto *S. Hierom's* words. Secondly, that all daies are in themselves equal. Thirdly, that the Difference betwixt the Jewes observation of daies, and times, and moneths from the Christians, is, that many of their chief services of God, as their offering the Paschal Lamb, or the Sacrifice of Atonement, and the like, might not by them be perform'd, but on such daies only, to which by God they were restrained. But there is no such high service of Christianity, (as the Holy Eucharist, Publick Confessions of sins, and Praises, the service of publick Prayers, and of preaching, and Hearing Gods Word) which may not upon just occasion be performed unto Almighty God acceptably on any day. Fourthly, That the great benefits and mercies given us by God, such as are His Son's Birth, and Dying for us, and Resurrection, His Ascension, and sending down the Holy Ghost, are of us alwaies to be remembred. Fifthly, that notwithstanding it is needful to the Ghostly health of the Generality of Christian people, and profitable to all, that a weekly Lords-day should be, as there is, prescribed unto all from God, and Christ, and taught us by his Apostles, on the day of his Resurrection, the first day of the week, and not any other, weekly day to be the Lords-day ; and also annual daies, for the memory of Christs Passion, Resurrection, &c. which we have been taught also from the same Apostles, as the same Catholick Church practises, and witnesses in all ages. Sixthly, That to look on the perfection of some few, who are daily, and as it were, continual in Fastings, in Prayers, in receiving the Holy Eucharist, in Hearing Gods Word, &c. and not to look on or regard the imperfection and weakness of the generality of Christian people ; which neither can, as *S. Hierom* sayes, and much more will not ; (such is the imperfect disposition of their minds) assemble themselves daily, is a great want of the perfection of charity and wisdom, which shines in the Church of God. Seventhly, That therefore certain daies for Fasts, and for Congregations for the sake of Gods people have been appointed by wisdom given from God. Eighthly, That whereas *S. Hierom* sayes, such daies have been appointed by wise men, we

trust that since it was a wisdom needful in all ages, and as well in the Apostles times, (especially in some distance of time after the great measures of the Spirit had been given in the Descent of the Holy Ghost at *Jerusalem*) in some degree, as in after-times, which appears by the Apostles complaint of his *Corinthians*, and *Galatians*, and of the *Hebrews* forsaking the assembling of themselves together, *cap. 10* We trust, I say, they will allow the Apostles to have been filled with the Holy Ghost, the Spirit of Wisdom for that purpose, that they should be for the Churches present and perpetual good, men wise in their constitutions principally; that as *S. Paul* said of himself, in some of his written Constitutions, *1 Cor. 7. 12. To the rest speak I, not the Lord,* (*viz.* not by express word, when he was upon earth, as he had that of *vers. 10. 11.*) and *vers. 40. She is happier after my judgement;* and yet in both those he thought, and we think also, that he had the Spirit of God: so some things are said to be constituted by men, and not the Lord, (which yet is more then *S. Hierom* said in this case) when not expressly commanded by the Lords own mouth on earth, though they be constituted by such men, as were constituted by God, to guide his Church infallibly: By those, we mean the Apostles of the Lord. And so constituted was the Lords-day, and the Paschal-Fast of Lent, and the Feast of Easter, &c. certainly according to *S. Hierom's* meaning; as appears by his own express words: *Nos unam Quadragesimam toto anno tempore nobis congruo secundum Traditionem Apostolorum jejunamus:* "We fast one Lent within the compass of the whole year, [not "three, as the Montanists] in a fit season, according to the "Tradition of the Apostles. And yet thrice he saies, that the Fast of the forty daies was sanctified by the Lord, was left as an inheritance from the Lord, *1. 2. Con. Jovin.* and on *Jon. 3. & Isa. 58.*

But it may well be from the Lord, and from the Apostles, (as above declared and proved) and yet from the Church [from wise men and Governours in the Church] as to the inviting, occasioning thereby and compelling such, as *S. Hierom* there describes, *qui nolunt*, which otherwise would not assemble themselves in the Church, as to the *Congregationes inter dies*, which he mentions.



A third Authour, which is produced, is *Victor. Antiochenus*, (living in the same Age with *St. Hierom*.) on *Mark 2.* where he thus writes; *Enimverò inter eos qui in Moyse, & eos rursus, qui in lege gratia jejuniis dant operam, hoc prater cetera interest; quod illi quidem jejunia à Deo præfinita habebant, quæ proinde modis omnibus explere obligabantur, etiamsi alias nolissent. Hi verò virtutis amore, liberæque voluntatis electione jejunant veriùs, quam ullà omninò legis coactione. Quòd si verò Quadragesimale, vel aliud quodcunque jejunium definitum habemus, propter ignavos & negligentes, quò nimirum ii quoque officium faciant, præfinitum habemus. Studio si namque pietatisque dediti certo animi consilio, propensâque voluntate jejunium illud persolvunt, magis quàm ullà omninò legis aut præcepti vi compulsi.* “Betwixt those truly, which fast under the Law  
“of *Moses*, and those again which fast under the Law of *Christ*,  
“there is this difference beside others, that they indeed had their  
“Fasts predefined by God, [*viz.* by his exprels written Law for  
“the number, manner, and rigour thereof] which they were by all  
“means obliged to fulfill, although otherwise they would not. But  
“these fast more truly from the love of virtue, and free choice of  
“will, than by any coaction at all of Law. And if we have a  
“*Quadragesimal* Fast, or any other defined, it is for the slothfull  
“and negligent, that they to wit may do their duty, that we have  
“it so predefined. For they which are studious, and virtuous,  
“and devoted to piety do pay that Fast by a certain purpose of  
“of their minde, and ready will, rather than compelled by any  
“force at all of Law or Precept. Here you are first to remember,  
that I have above laid down this concession, that the Precept or  
Law of Fasting forty days is of Constitution Ecclesiastical onely.  
Albeit even forty days abstinence we have shewed to be of Apostoli-  
cal recommendation. To this *Victor*’s words here agree, concerning  
the Fast *Quadragesimal*, or of forty days; which (if we abstract  
from Law Ecclesiastical) Christians perform *veriùs virtutis amore,*  
*quam ullà omninò legis coactione.* Or as also he said a little before,  
*Non quòd aliquà legis necessitate ad hoc adiguntur; — sed quòd hoc*  
*medium veluti salutare, & opportunum ad virtutis, perfectionisque*  
*studium suo postea tempore, adhibituri sint.* Which agrees with  
what we have observed from our Lord’s words *Luke 5.* *Ἐν ἐκείναις*  
*ταῖς ἡμέραις νηστεύσατε;* that they are partly a Prediction, *In*  
*those days they will fast,* by a certain Law of gratitude, which the  
Apo-

Apostles would practise and teach the Church, more truly, than by any coercion of Law, as *Victor* here says. Such coercion of Law *Victor* declares himself here to mean, as was the coercion of fear, compelling them to fulfil those Fasts, *Quæ modis omnibus explere obligabantur, etiamsi aliàs nolissent*. Though otherwise they would not. Not as the Christians from the force of love, and by the Law of gratitude, and of a ready minde: *Quod hoc medium veluti salutare & opportunum suo postea tempore adhibituri sint*. Secondly, we are to observe, that *Victor* here doth not deny, but rather grant some sort of Law, and constitution for, some time and season of fasting given to Christians; while he saith, *Quod si verò Quadragesimale, vel aliud quodcunque jejunium definitum habemus*; and forthwith adds [*habemus presinitum*] We have such Fast prescribed. And a little after, *Jejunium illud persolvunt*, they pay that Fast; therefore that Fast was their duty; though that duty they performed *magis propensâ voluntate, quam ullâ legis vi compulsî; veriùs amore virtutis, liberâque voluntatis electione*, (choosing the things that please God) *quàm ullâ omninò coactione legis*. This being from the law of the Spirit of bondage, the other from no less a true law of the Spirit of Love. *Νελεύσοσι*, they will, and shall fast. Where though *Θελήσοσι* be not expressed, yet it is as well included in the word, as when he saith, *John 19.16. Καὶ τῆς φωνῆς αὐτοῦ*, "And they shall, they will hear my voice. And *Matth. 21.41*. "They shall, they will render unto him the fruits of the vineyard. Thirdly, when *Victor* saith, *Propter ignavos & negligentes jejunium presinitum habemus*, "that we have a law (if any" saith he) of the *Quadragesimal* Fast prescribed or prescribed by "reason of the slothfull and negligent. Of which sort there are and ever will be many in the Church amongst the generality of Christians, whose consideration must not be contemned, but ever was ground sufficient for the presinitum of some law of fasting to be given in general: which being given, all must obey, as well those which yet equally would do it without a law, as others who need such a law. The strong this way also bearing the infirmities of the weak. Of this see more in our Interpretation last given to *St. Hieron's* words. Fourthly, the entire occasion and ground of *Victor's* words was his scope to shew, that the *Judaical* Fasts did not now oblige the Apostles or Christian people, as appears by his preceding words: *Cum enim Apostoli novi T. præcones & doctores sint instituti,*

tuti, non debent nunc veterem ceremoniarum, & observationum legibus obstringi. Vos itaque [O Pharisei] qui priscis illis ritibus & consuetudinibus etiamnum addicti, obstrictique hareticis, Mosaica jejunia meritis observatis. Isti vero qui ut nova antequam inaudita precepta & leges hominibus tradant designati sunt, ad vestras jejunationes hoc tempore compelli non debent, nec jure quoque valent. At suis nihilominus locis una cum ceteris virtutibus, jejunii quoque observantiam & Religionem ostensuri sunt. Non quod aliqua legis necessitate [b. e. legis terrore] ad hæc adigantur, aut quod vestro more, aut sensu, veteribus ritibus adhuc insistendum arbitrabuntur. “For  
 “since the Apostles are appointed Preachers and Teachers of the  
 “New Testament, they ought not now to be bound by the laws of  
 “the old Ceremonies and observances. You therefore [O Pharisees,  
 “viz. those that came to the Lord, *Mar. 2.*] who as yet addict your  
 “selves to those old rites & customs, and are bound up by Hereticks,  
 “full well do ye observe the *Mosaical Fasts*; But they who were de-  
 “signed to deliver unto men new Precepts and Laws, not before  
 “heard of, ought not, and in right cannot be compelled to *your*  
 “*Fastings* in this time, [viz. of the Gospel.] But nevertheless  
 “they shall also together with other virtues shew forth their  
 “OBSERVANCE AND RELIGION OF FASTING IN ITS  
 “PROPER PLACES OR SEASONS. [viz. In those days when  
 “the Bridegroom shall be taken from them, to which *Vittor* was  
 “here speaking, on *Mark 2.*] Not that they shall be driven, or  
 “compelled thereunto by some legal necessity, [viz. as of old  
 “by terrour of Law, nor by any expresse written Precept of God]  
 “or that they shall deem, that they ought after your manner and  
 “sense insist still on the old Rites, or Rites of the old Law. The  
 sum is: The Christian Law of Liberty (which is not less obliging,  
 because such) is principally a Law of Gratitude, which is not wont  
 to have all its measures, and manner and degrees minutely, and ex-  
 pressly defined. Yet such obligation it hath to some great Evan-  
 gelical mercies, and benefits from God, (as are these of which we  
 speak, of Christ’s Agony, Death, and Passion for our sins, and his  
 being raised from the dead for our Justification) that never did any  
 Apostle, or other ancient Christians think the Christian Church less  
 obliged to the solemn memory of the former at the set season, or  
 time thereof, in the publick Religion of Fasting (by them that were  
 well able and knowing thereof) or of the latter on the solemn joy  
 or Festivity of *Easter*, than the *Jews* were, (though not bound by  
 any

any exprefs written precept as they) to their obfervation of their Pafchal feaft, or their Humiliation on the day of Atonement. For no Chriftian heart may deny, that the Evangelical benefits and mercies which we have received of God beyond what they had, doth as much increafe our obligation in that regard beyond theirs, as their precept was, and needed to be more, exprefsly written than ours. Yet *πιστεύουσι*, they fhall faft, fo fhall their obligation, and their needs require. *Νιστεύουσι*, they will faft, fo will their gratitude and love compel them, according to that of *Pfal. 110 Thy people fhall be willing in the day of thy power.* Therefore we faid alfo, that the abftinence for fuch meafures of time as their forty dayes, (if ye abftinect from law Ecclefiaftical) was of Tradition, but that of recommendation, Apostolical. For there were as I have fhewn you from the ancients, fome obfervances *Ἐκ προαγχαῖ*, by precept, and fome *κατὰ ἀποδοχὴν προαίρεως*, fome left to the willing choice of devotion, *ab Apostolis tradita & commendata* (as St. *Aufin* fpeaks *l. 2. de Baptismo. con. Donatistas*) Hence it is, that Saint *Hierom* writes in his Epiftle 22. *ad Eustochium: Jejunium totius anni aequale est* [perhaps he means in each week ordinarily, and at the four feafons of the year equally diftributed] *excepta Quadragesimâ, in quâ CONCEDITUR difcretius vivere:* “Except the faft of fortie dayes, in which we have fair leave to live  
“more feverely. So alfo in his feventh Epiftle to *Lata*, about the bringing up of her daughter. *Prohibens in tenellâ etate onera abftinentiæ; in Quadragesimâ tamen (inquit) continentia vela pandenda sunt; & tota auriga retinacula equis laxanda properantibus.* “Severe burdens of abftinence are not to be laid on tender years; yet in *Lent*  
“faith he, you may hoife up fails to her abftinence, and lay loofe  
“upon the neck all the reins, when ye fee her of her own forward-  
“nefs speeding. The *Quadragesimal* faft hath a goodly fpace, and lovely recommendation for our exercife therein. (a) *Τεσσαρεσθαι ἡμερῶν μετάνοιαν ἔχεις.* “*Ἐχεις πολλὴν ἐνκαιρίην, καὶ ἐνδύσασθαι, καὶ ἀποπλύνασθαι, καὶ ἐνδύσασθαι, καὶ εἰσελθεῖν,* faith St. *Cyril* Patriarch of *Jerusalem Catech. 1.* “You have the fpace of penance  
“or repentance, the forty dayes, you have a large opportunity  
“both for putting off [the old garments] and washing your felf  
“clean, and of putting on [the wedding garments] and of entring  
“in [into the marriage feaft.] And indeed as the property of the grace of the Gospel would, that much fhould be left to the wil-  
ling

(a) πολλή-  
σι ἡ τε-  
σσαρία.

ling choice of our Christian thankfulness; so the nature it self of humane bodies and mindes makes it not reasonable, so much as generally to prescribe the same measures. Which *St. Basil* the great, observed to himself *l. Ἀσκητικῶν ad ἐργάτησιν ἐλ'.* Οὐτε ἔν καιρὸν τρεφῆς τὸν αὐτὸν πᾶσι νομοθεῖσθαι δυνατόν· οὔτε ἢ τροπὴν, ὅτε τὸ μέγεθος· “Neither is it possible to prescribe any the same law for the time “ of mens refection, nor for the manner, nor for the measure. Yea of this very Paschal fast *Gregory Nazianzen* in his fortieth Oration thus wisely teacheth us, comparing Christs forty days fast, and our Paschal abstinence he saith: ἐνέστευσε [Χριστός] μισροὺς περὶ τῆς πέρας, ἡμεῖς περὶ τῆς Πάσχα. Τὸ μὲν ἢ νηστεῖαν ἐν. — Καὶ ὁ μὲν νηστεύει τεσσαρεσθίοντα ἡμέρας· ὁ δὲ ἡμεῖς ἢ τῇ δύναμει τῷ συνεμνησθῆσθαι· εἰ καὶ τινες ἄπειν ὁ ἑλὼν πείθει καὶ ὑπὲρ δύναμιν. “ Christ fasted a little before his temptation; we before *Easter*; “ the matter of fastings is one — Christ indeed fasted forty dayes; “ for he was God; but we proportionate this to our power: though “ zeal carry some beyond their strength. Though this be so plain, yet at last I expect to have it objected, that so many of the Fathers, even by me produced, do call the fast of forty days, not only a tradition, but also a precept of the Apostles, or of the Lord. As when *St. Ambrose* saith *l. de jejuniis & Eliā,* “ Behold through the “ mercies of God we have passed through the indicted fasts of *Quadragesima*; or forty dayes; and have fulfilled with the devotion of “ abstinence the commands of the Lord. But this he might say, though all the forty days were not, if something within it, were commanded of God. But when the abstinence of forty days is expressly mentioned, it is more frequently then said, that it is according to tradition, or institution, or instruction Apostolical, or Evangelical, than by precept of the Gospel, or of the Apostles. And if in some instance it be called their precept, when the extent of forty days is mentioned; since such speeches occur much more seldome, we are to interpret them by the more usual. The love of Christ in some sort constraineth, where no precept of his, or his Apostles enjoyneth. It is easie to shew, that some seldome times we are to allow authors to use those words ἐντολή, *mandatum, prescriptum,* and *jussio,* or the like, not in their whole rigour. It is *St. Austin* who is wont to be objected, against not only the forty days, but any time of Paschal fast; for those his words: *Præcepto Domini, vel Apostolorum non invenio definitum,* in his Epistle 86, *ad Casulanum.*



Yet the same St. *Austin* elsewhere on *Psal.* 110. seems to press on the other hand as far: *Quadragenario numero, quo & Moyses, & Elias, & ipse Dominus jejunaverunt: Præcipitur enim nobis & ex lege, & ex Prophetis, & ex ipso Evangelio, &c.* Candor must reconcile these his sayings to one another: But if men will not be candid, he himself interposes: *Non invenimus in Evangelicis & Apostolicis literis evidenter præceptum.* This temper is needful to his words, as to the Paschal fast it self, and as to the extent, and degree of it, betwixt his *præcipitur nobis* [above] *numero quadragenario*; and that other sentence of his, *l. 3. contr. Faustum c. 5. vel certis diebus atque temporibus, (sicut per Quadragesimam ferè omnes) quanto magis quisque vel minùs, seu voluerit, seu potuerit.* It is evident, that something he thought of precept, and something of counsel left unto free devotion therein.

## C H A P. VII.

### *An Answer to the Objections of the Presbyterians from pretence of some ancient Ecclesiastical Writers, in the 65, 66, and 67. pages of their Grand Debate in 4<sup>o</sup>.*

**H**ERE first is published by our brethren the summ of their desires: "It is desired that nothing should be in the Liturgy, which so much as seems to countenance the observation of *Lent*, as a Religious fast, *i. e.* It is desired, that what hath been part of the Religious observance of this renowned Church of Christ, the Church of *Britany*, as is most probable, ever since it was a Christian Church, from the dayes of the Apostles unto this present time (except if at any time Christianity it self hath for some years here been over-run with Paganism) both before the corruption of Poperie, and under it, and ever since the Reformation, should now at their instance, as men that have brought unto us new light, be wholly expung'd. That whereas there stands now in this Churches publick service of God,

God, no less then twenty five leaves relating to the Religious observance of *Lent*; care now be taken, that nothing should be left, which may continue, yea or countenance, (they adde also) or so much as seem to countenance that part of our Churches service of God. As for the testimonies cited by us, they pronounce them to be to little purpose; for that they deny not, that the custome of observing *Lent*, either fewer days, or more, to have been as ancient as those Authors, viz. St. Chrysostome, St. Cyril, St. Austin, and St. Hierome. Nor do they deny it so anciently by St. Hierome there cited to that purpose, to have been witnessed a tradition Apostolical; and by how many more, they may if they please, see in this Treatise. What exceptions now against *Lent*, are made in their own conceptions and words we (esteeming such of less weight, therefore) shall speak to, but in the second place. We begin first to examine, what they lay pretence to in Antiquity; where first they begin with Tertullian de Jejun. c. 14. *Si omnem in totum devotionem temporum & dierum, & mensium, & annorum, erasit Apostolus, cur Pascha celebramus annuo circulo in mense primo? Cur quadraginta inde diebus in omni exultatione decurrimus? Cur stationibus quartam & sextam Sabbati dicamus? Et jejuniis Parasceuen? Quamquam vos etiam Sabbatum si quando continuatis, nunquam nisi in Pascha jejunandum, &c.* And c. 15. [Excusing that rigour of their fasts] *Quantula est apud nos interdictio ciborum duas in anno hebdomadas Xerophagiarum, nec totas, exceptis scil. Sabbatis, & dominicis offerimus Deo.* Which words of your Author, for so much as you english not to your Reader, (as neither any that follow) we shall not trouble our selves to do it, by syllables. Out of the same Author c. 2. you subjoyn: *Neque de cetero differenter jejunandum, ex arbitrio, non ex imperio nova disciplina, pro temporibus, & causis uniuscujusque; sic & Apostolos observasse, nullum aliud imponentes jugum certorum, & in commune omnibus obeundarum jejuniorum.* This is your strength from Tertullian. Now beside much, which you omit in those Chapters, which is for the Paschal fast against you; what one word is there in what you cite for you against the Paschal fast of *Lent*? By *Lent* we understand that which is mentioned in the Common-Prayer-Book; for that only your request mentions, and desires to be removed. Now *Lent*, as there you may discern by our prayer to God, and services, is indeed a Religious fast, properly so called, an Anniversary fast, fore-

running in our Common-Prayer-Book, and in our observance, the feast of *Easter*. Now what word can any man discern in all this of *Tertullian*, that can make ought against such anniversary, religious fast before *Easter*? If any thing could have been made, either you or your Printer, we cannot tell which, would have done it, by changing as we see a very material word: [*itaque jejunandum*] into [*neque jejunandum*.] But let that be the Printers mistake, yours are greater, to think any of that, which you do produce from *Tertullian*, helps your cause. For you here granting us what cannot be denied, that the *Psychici* here with *Tertullian* are the Catholics; then *Tertullian* here mentions first as a practice common to the Catholics, and the Montanists, that they did both celebrate annually *Easter*: and that forty days after, (*Tertullian* says fifty) the Church spent in a holy joy, or exultation, (*viz* from *Easter* to *Whitsuntide*.) Secondly, That the Church did observe two weekly fastings, Wednesday, and Friday (on which the Church of *England* hath her publick Litanies enjoined in all Churches.) Thirdly, that the Catholics did especially exercise on Good Friday fasting; and sometimes at least, continued on Saturday. Fourthly, that other fasts were not to be prescribed by new Schismatical teachers, (whereof *Montanus* was then head.) And fifthly, as for the [*nullum aliud, &c.*] ye have wholly left out that, to which it refers: *certos dies à Deo constitutos*. Which you would not let your Reader know, that the Catholics (as you confess they were, that spake) did plead that they had certain days of fastings appointed by God; that no other yoke (*viz*. by teachers only such as *Montanus* was) was to be imposed of fasts in common to be observed; (for as to their Governours *Tertullian* doth acknowledge in the Chapt. before what you cite, that it was received in custome with the Catholics, that they which had the rule over them, did beside those fasts constituted by God, indict occasional fasts. Sixthly, that the Montanists, & *Tertull.* society, as to their fasting, took to a singular way themselves different from the Church and Catholics, for which they were here contested with; and that new way was of two weeks chosen at their own pleasure, and kept in their Montanist congregations, observed in dry or hard dyes. Seventhly, that this new way being taught by *Montanus*, as a doctrine from God, different from the certain days appointed the Church by God (as the Catholics there contend) was justly chargeable with that which *St. Paul* blames

blames in the *Galatians*: *Observing daies and times*; viz. besides what was appointed by God, as the Lords-day and those they mention'd, *Certos dies à Deo constitutos*. These are all the Propositions, which are contained in all you cite from *Tertullian*. Now what one word is here against the Religious Fast of Lent before Easter, as observed in our Common prayer-book? One would think the whole allegation had been gathered by some one of your Adversaries, for the Church of *England* against you. For tell us we pray you, that we may run through all the seven; First, Is it your society, or the Church of *England*, that observes annually the Feast of Easter? and 50 daies after from that Feast unto Whitsunday in exultation and joy, [viz. spiritual] for Christs Resurrection and Ascension? Secondly, Are the weekly Wednesdaies and Fridaies by you, or by the Church of *England* rather regarded? Let her Litanies on both daies, and her customary Fasts on Fridaies witness. Thirdly, Fasting specially exercised on Good-fridaies, is this the thing which you alledge for your selves against the Common-Prayer-Book of the Church of *England*, and against the Religious Fast of Lent before Easter? Fourthly, Is the Church of *England*'s publique observance of the Fast of Lent, the prescription of fasts by private Schismatical Teachers, such as *Montanus* was? whose authority in requiring fasts, is more like *Montanus*'s, the Church of *Englands*, or any private mens within her? Fifthly, As to the *Nullum aliud*; viz. *prater certos dies à Deo constitutos, & in Evangelio determinatos, illos in quibus ablatu est sponsus*) whose prescribed fasting-daies, the Church of *England*'s religious Fast of Lent, or other mens indicted fasts, are more likely to be meant by the Catholicks in *Tertullian*, saying "that they had certain daies constituted by God, and determined in the Gospel, those; viz. in which the Bridegroom was taken away? Sixthly, Whether doth the Church of *England* in her observing the Religious Fast of Lent, or others in separating from the observance of that Fast, more resemble the Montanists different singular waies? Seventhly, the certain daies appointed by God, in which the Bridegroom was taken away; beside which, for teachers to press a fixed annual Fast, any other, without the authority of lawful Governours, was charged by the Church as observing of daies, and times, and moneths, and years; are, I say, those daies more likely to be the publick religious fasts before Easter, which the Church

Church of *England* observes, or some other you can shew us? This is all you have, but much more you might have brought from *Tertullian* to the same sense; as that the Catholicks objected to those new teachers, *Novitatem, de cujus illicito prescribunt, c. 1.* "They object to them Novelty against the unlawfulness whereof" they prescribe. They the Catholicks, prescribe also against the Montanists, *Constitutae esse solennia huic fidei Scripturis, vel Traditione majorum; nihilque observationis amplius adjiciendum ob illicitum innovationis.* The next Author you alledge, is a fragment of *Irenaeus's* Epistle in *Euseb. l. 5. c. 6.* which how much it makes against you, and for the religious Paschal-Fast of Lent, I have shewn you through the whole 5. chapter of this Appendix; where I have considered, that passage of *Irenaeus*, both in it self, and in relation to you; whither I refer you, and the reader. To *Socrates* (with *Sozomen*, and *Nicephorus*,) we shall speak in the last place, because there is much laid on him. And now consider the rest of your helps to expound *S. Hierom*, who calls the Fast of Lent a Tradition Apostolical. To this you say, citing *Regalius* a modern Critick, that *S. Hierom*, and others calling it an Apostolical Tradition, did it with respect to Christs forty daies; and what then we pray you? Is that against the religious observation of the Fast of Lent in our Common-Prayer-Book? where our Church thus prays: *O Lord, which for our sakes didst fast forty daies, and forty nights, give us grace to use such abstinence, that our flesh being subdued unto the spirit, &c.* So that what *S. Hierom* and the other Fathers you say did respect, the same doth our Church and our Common-Prayer-Book respect, viz. Christs forty daies fast. And how is your objection against the Common-Prayer-Book helpt by that? To what you say, that they did not intend themselves any such thing, as any fast of forty daies, how apparently false that is found to be, you may read, for *S. Hierom* in the 54, and 55. pages of this Discourse; and for the rest in the rest of the discourse. Next you teach us how to expound *S. Hierom*, by that in his Epistle *ad Lucin.* *Unaqueque provincia abundet in suo sensu, & praecepta majorum leges Apostolicas arbitretur.* If this were as you mean, whether do the observers of the Religious Fast of Lent, or you who dissent, defer more to *Praecepta majorum*, the Precepts of our Ancestors? Secondly, *S. Hierom* doth not here say, that such precepts in several provinces were to be held *pro Traditionibus Apostolicis.* To the



the obedience of wholesome customes Ecclesiastical, whiles they are not retracted by those, who rule over us, (and of such only *S. Hierom* speaks) we are by Laws Apostolical obliged; and yet such customes or Lawes are not, nor yet are called by *S. Hierom*, Traditions Apostolical. It is a Catholick rule given by *Ferrandus Diaconus* in *Paranetico ad Reginam, regulâ quintâ. Et omnis, qui se ad Ecclesiam pertinere gloriatur, legibus vivat Ecclesiæ; maxime his, quas Antiquitas roboravit.* Next to what you object out of *S. Austin*, Epistle 86. if you had not withheld from us his own Explication, which he adds in the same place, professed by him as an Explication, [saying, *Ut supra commemoravi*] it had been in the whole thus: *In Evangelicis & Apostolicis literis, totòque Instrumento quod appellatur Testamentum Novum, animo id revolvens, video præceptum esse jejunium. Quibus autem diebus non oportet jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Hoc est, non invenimus evidenter præceptum.* Now though there be no exprefs, evident written precept in the New Testament, yet for all that, it may be *Traditio Apostolica*; as, lest we should so mistake him, so as here you have done, himself hath told you of some *l. 2. de Baptism. contr. Donatist. c. 7. Quam consuetudinem credo ab Apostolica Traditione venientem; (Sicut multa quæ non inveniuntur in literis eorum, neque in Conciliis posteriorum, & tamen quia per universam custodiuntur Ecclesiam, non nisi ab ipsis tradita & commendata creduntur.)* Yea and of the particular Paschal Fast it self, kept as it is also, in memory of Christs Passion, he tels us, *Illæ autem quæ non scriptæ, sed traditæ custodimus, quæ quidem toto terrarum orbe observantur, dantur intelligi, vel ab ipsis Apostolis, vel plenariis Conciliis, quorum est in Ecclesiâ saluberrima autoritas, commendata atque statuta retineri; sicuti quod Domini Passio & Resurrectio, & Ascensio in cælum, & Adventus de cælo Spiritûs Sancti anniversariâ solennitate celebrantur.* Now then this Paschal Fast of Lent being observed in all the world (then when he wrote that at least; and indeed ever since, till the present age of this controversie, or thereabouts) and yet not pretended by the observers thereof to have been appointed, or instituted by any General Council: (the very first of those Oecumenical Councils mentioning it only in the 5<sup>th</sup> Canon as a thing famously known long before in all the world.) It remains therefore, that according to *S. Austin's* rule, It was delivered from the

Apostles.

Apostles. If all this convince you not, that you have produced St. *Austin* to a purpose evidently against his own meaning, it is yet more manifest, how the same St. *Austin*, who saith, *In Evangelicis literis non invenio evidenter preceptum*; yet saith also in his hundred and nineteenth Epistle which is to *Januarius*, *Quadragesima sanè jejuniorum habet auctoritatem & in veteribus libris, & ex Evangelio, &c.* "The *Lent* truly of Fastings hath authority both in the old Books, and out of the Gospel. And *Psal. 110th. Quadragenario numero, quo & Moyses, & Elias, & ipse Dominus jejunaverunt: Præcipitur enim nobis & ex Lege, & ex Prophetis, & ex ipso Evangelio, quod testimonium habet à Lege & Prophetis.* "In the number of fortie daies both *Moses* and *Elias*, and the Lord himself did fast; for it is commanded unto us both from the Law, and from the Prophets; and from the Gospel it self, which receiveth witness from the Law and the Prophets. Now proceed we to your next Testimonie, and that from St. *Austin* also; and make triall, whether you have any better success therein. The place is *lib. 30. contra Faustum Manichæum cap. 5.* *Quanto magis quisque vel minus voluerit, vel potuerit.* Thence you would conclude, that Christian abstinence in *Lent* was voluntary; when as St. *Austin* speaks onely of the degrees of the rigour of that abstinence. For he doth not say, *Si forte aliquis voluerit, & potuerit*, but *Quanto magis quisque vel minus seu voluerit, seu potuerit.* But because you give us his words so imperfect, we will set them down here a little more at large: The *Manichean* Heretick objecting thus against St. *Austin* and the Catholics; *Quid ergo & vos, cum hæc à vobis Passionis Christi celebrantur mysteria? — Si quadragesima sine vino & carnibus, non superstitiosè à vobis, sed divinà lege servatur, videte quæso, videte, &c.* St. *Austin* answers, *Christiani non hæretici, sed catholici, edomandi corporis causâ, propter animam, ab irrationalibus motibus ampliùs humiliandam, non quòd illæ esse immunda credant, non solum à carnibus, verùm à quibusdam etiam terræ fructibus abstinent: vel semper, sicut pauci: vel certis diebus atque temporibus, sicut per Quadragesimam ferè omnes, quàmò magis quisque vel minus, seu voluerit, seu potuerit. Vos autem ipsam creaturam negatis bonam, &c.* — *Videtis ergò multum interesse inter abstinentes à cibis propter sacramentum significationem, vel propter corporis castigationem, & abstinentes à cibis, quos Deus creavit, dicendo, quòd eos Deus non creavit; Proinde illa doctrina est Prophetarum*

& Apo-

& Apostolicum: hac Demoniorum mendaciloquorum. You see that what you cite, was spoken, not of the substance of the Paschal Fast, but of a certain manner, or rather one part of the manner of their keeping it; and that not permitted to their will, save as to the degree of the rigour of it. And concerning that very manner he speaketh greater words than the *Common-Prayer-Book*, which ye would have corrected, or the Church of *England* any where hath expressed her self in. Your next Testimony (*Socrates* being reserved) is from *Prosper*, you say *lib. de vit. contemplat. 2. cap. 24.* But you should have been advised by learned Protestant Writers, who would tell you that that Book was not *St. Prosper's*, but put upon him. The next therefore is that of *Cassian lib. 2. col. 21. cap. 35.* *In primitivâ Ecclesiâ aequale fuisse jejunium per totum annum: Ac frigescente devotione, cum negligenter jejunia, inductam Quadragesimam à sacerdotibus.* To omit many exceptions that lay against *Cassian* in this point; give us any such Age, wherein, with the generality of *Christians*, (for whose sake Constitutions are framed for the Church, whether by the Apostles, or others) an equal Fast was kept through the whole year, as it was perhaps by some *Anchores* or Religious, whom *Cassian* especially had in his eye; and we will easily grant the command of forty days fast to be superfluous then. But that *Cassian* doth not say ever came to pass, even in the most primitive times: *per totum annum*, he saith, but not *per totum orbem Christianum*. Secondly, no man can ever shew an Age of the Church, wherein she was without the paschal fast, or any following Age, wherein it was brought in by Bishops or Priests, though it might be oft re-enforced and urged into more diligent practice, and whetted upon Christian people as in the Council of *Laodicea* in many of its Canons, and in the generall Council of *Trullo Can. 91.* and this some may call a being brought in. And yet if *Cassian* mean, as he may, (speaking not of abstinence onely, but of stricter proper fasting) that the precept and necessity of so fasting forty days, was onely of Constitution Ecclesiastical, he speaks nothing for you against the *Common-Prayer-Book*. As for the difference about the manner, or number of days; of stricter fasting, mentioned by *Dionysius* of *Alexandria*, *Sozomen* and *Nicephorus*, it matters nothing. Since there were always forty days of abstinence notwithstanding recommended (as I have proved) to all that were able: *tradita & commendata ab Apostolis,*

lis, or commanded them also, by thir Rulers and Governours (as in most Churches and Ages of the World, after the waxing cold of Devotion needed such commands, which may further also interpret *Cassian.*) Within such time moreover, either the devout Christians themselves did choose out for themselves, or those that had the rule and government over them did choose out for them (as we reade that *Leo* did *Serm. 4. de Quadragesimâ*) some number of days either continued, or with intervall, more, or fewer, to be fasted untill Even, but especially on the six days of the great week, as *Dionysius Alexandr.* in the place by you alledged expressly witnesseth, and more especially yet on the day of our Lord's crucifixion, as your selves also alledged from *Tertullian, Dicitur jejuniis Parasceuen. & cap. 14. of his Book of Prayer, Sic & die Pasche [ἡ ἡμέρα σωτηρίας] quo communis & quasi publica jejunii Religio est.*

Come we therefore in the last place to *Socrates*, out of whom you have brought two Testimonies, and might have (I freely acknowledge) brought more, and he is by us the more to be considered, because all that of late have written against the obligation of the Religious Fast of *Lent* at home or abroad, have fetcht their chief armour from *Socrates*; yet sometimes wronging him by most unjust and purposely false translation of their Authour, (as in an *English* Pamphlet of last year) who may seem himself enough to have wronged or loosened the Churches Fasts and Festivals, for causes which shall presently be shewn. But here we shall first shew, that none of our Exceptions against *Socrates* are needfull to our Refutation of our Brethren (the Presbyterians,) their Exceptions out of *Socrates* against the Religious Fast of *Lent*, as it is appointed to be observed in our *Common-Prayer-Book*. For first as to the variety in several Countreys about the number of the days (*viz.* of their stricter fasting, as *Dionysius Alexand.* whom you here joyn with *Socrates*, hath shewn you) I have answered above, shewing that it hurts us nothing; but no Countrey had a custome of keeping none, or pretended conscience against the substance of the Paschal or *Lent* fast, that they might therein be allowed to differ from all the body of the Catholick Church, (that then lived or had lived) throughout the world; as our brethren now would obtrude upon their own Countrey and the Church that bare them. If *Socrates* admire that so many Countreys differing about the number of the days, yet that all agreed to call it *τεσσαράκωσθι, Quadragesima*, or the

the Fast of forty days (and so your selves alledge *Sozomen* and *Nicephorus* also witnessing) this is an evident testimony that all the Countreys every where had received a Tradition of a τεσσαρακοστή, *Quadragesima*, or Fast of forty days, elder than their differences about the number of days, (as hath been shewed above at large in my fifth Chapter) that whatever variety of Indulgences several Countreys (upon whatsoever pretence of their fainter Regions, or hotter stomachs, or less plentiful provisions throughout all the year, or the perpetual toil of their manner of living, or the like) had allowed themselves therein; yet so universal and consenting was their acknowledgment of something in common received by them all, which they called τεσσαρακοστή, or *Quadragesima*, that it makes manifest evidence that they all had received *ab antiquissimis temporibus traditum & commendatum*, "A Tradition and Recommendation universal of fortie daies abstinence, with an allowance of variation in their number of their stricter fasting daies, and in their rigour of their abstinence: and that varietie which *Socrates* notes; *Socrates* himself acknowledgeth there, had various causes [as it were reasonable grounds] of some such varieties, ἄλλως τε παρ' ἄλλοις φύλοις καὶ μύθαι αἰεὶ ἔσαι τυγχάνουσι. "And there are beside (in other divers Countries ten thousand causes or reasons.) ἑδμήτῃ τῶν θρησκευτῶν τὰ αὐτὰ ἔθνη φυλάττει, καὶ τὴν αὐτὴν περὶ τούτων δόξαν ἀσπάξινται. οἱ μὲν γὰρ ἐν Ῥώμῃ τρεῖς περὶ τὴν πάχα ἑβδομάδας, πλὴν σαββάτου καὶ κυριακῆς, συμμείνας νηστεύουσιν, "[viz. three weeks of stricter fasting: after the example of *Daniel*; for otherwise that *Rome* had from the first of all the custome of fortie daies abstinence, or fasting more largely taken, *St. Hierome* himself a Priest of *Rome*, who could know better than *Socrates*, (though *Socrates* also doth not here denie it) witnesseth, who tells us what he means by his [*Nos unam Quadragesimam secundum Traditionem Apostolorum jejunamus*] "We fast one Lent according to Tradition Apostolical, *Epist. ad Marcellam*, by what he writes on *Jonah* 3. *Ipse Dominus jejunavit quadraginta dies, & hereditatem nobis jejunii derelinquens, ad esum corporis sui sub hoc numero nostras animas preparat.* "The Lord himself fasted fortie daies and leaving to us the Inheritance of the Fast, prepares our souls "under this number of (fortie daies) to the eating of his Bodie, and



on *Isai* 58. *Dominus quadraginta diebus in solitudine jejunavit, ut nobis solennes jejuniorum dies relinqueret.* "The Lord fasted "fortie daies, that he might leave us the solemn daies of the fastings. And farther for *Rome* also *Leo* the great himself Bishop of *Rome*, *Serm.* 12. *Appropinquante, dilectissimi, solennitate Paschali, sic est præcurrentia consuetudo jejunii, ut nos quadraginta dierum numerus, ad sanctificationem corporis & mentis exercent — unde in cælestibus Ecclesiæ disciplinis multum utilitatis afferunt Divinitus instituta jejunia.* "The solemnitie of Easter now approaching (my "beloved) the custome of the Fast is so to be premitted, that the "number of fortie daies may exercise us for the sanctification of "our bodie and minde—so as that in the heavenly disciplines of "the Church the Fasts instituted by God bring [unto us] much advantage. The same in his fourth Sermon, *Magnâ Divina Institutionis salubritate provisum est, ut ad reparandam mentium puritatem, quadraginta nobis dierum exercitatio mederetur.* And yet the same *Leo* in the same his fourth Sermon of the Fast of *Quadragesima* chooseth out for the people of *Rome* the number of daies amounting to (and a little exceeding) the number of the daies of *Socrates's* three weeks which he assigns to *Rome*, to wit, three daies in each of six weeks (*secundam, quartam, & sextam*) which are one and twentie daies. So that fortie daies, and yet the number of one and twentie daies for stricter fasting may well consist together, and still the *Lent* be called of all *Quadragesima*, (as *Socrates* and *Sozomen* note) therefore *Leo* when he mentions fortie daies as from God, he doth more often call the *Quadragesima, quadraginta dierum continentiam* (as *Sermon* third) THE ABSTINENCE of fortie daies, and *quadraginta dierum EXERCITATIONEM*, (*Serm.* 4th.) "the exercise of fortie daies, than *quadraginta dierum jejunia*. If *Leo* could for the practise of *Rome* in one and the same Sermon of *Lent* direct his Auditors to fortie daies exercise, and one and twentie daies Fast, (as are six times three) then *Socrates* finding at *Rome*, as he saith, three weeks fast (though all together) yet needed not to wonder how they call'd it there and in all Countries *Quadragesima*. That some observation of fortie daies was kept at *Rome*, *Gregory* the Great another godly Bishop of *Rome* doth witness, *Homil.* 16. *In Evangelia: Quadragesima tempus inchoamus, &c. Cur ergo in Abstinentiâ Quadragenarius numerus custoditur, nisi quia, &c.?* "Now "begin we the time of *Lent*, &c. why then is the Number of Fortie

tie observed in (our) Abstinence, but because, &c. — à present  
 etenim die usque ad Paschalis solennitatis gaudia sex hebdomade veni-  
 unt — ut nos per abstinentiam mortificemus “Iortie daies of AB-  
 STINCE he requires, though as for the degrees of that Absti-  
 nence, and as to stricter Fastings, he adds, Unusquisque in quan-  
 tum virtus suppetit, carnem maceret, ejusque desideria affligat, &c.  
 Thus much be said to what your Socrates writes of Rome. But  
 when he tells you there how those in Illyricum, and all Greece, and  
 Alexandria fast their Paschal-fast, (τὴν περὶ τῆς Πάσχα νηστεὶν νη-  
 στεῖν) six weeks before Easter, and call it τεσσαράκονθην: how  
 others begin their Lent 7 weeks before the Feast and call it τεσσαρά-  
 κονθην, how well doth this varietie that you alledge out of Socrates  
 yet agree upon the matter with the Religious Fast of Lent in the  
 Church of England, which she begins betwixt the sixth and seventh  
 weeks before her Feast of Easter. And to your second citation  
 out of Socrates; if he say that there is no expresse written Precept  
 for Lent, as he saies indeed more than once of such Rites, ὁμοίως  
 περὶ τῆς ἑσπερας ἔχει δεῖξαι παρὰ γνήσια. And again, ὁμοίως  
 ἑσπερας ἔχει παραχαίειν τὴν περὶ τῶν ἀποδείξειν. \* No written  
 DEMONSTRATIVE Institution, or Precept. St. Austin (we  
 grant) hath said, and we have ever yielded as much: Non evident  
 preceptum in literis Evangelicis, &c. ἐν ἑσπερας ἀποδείξειν. And  
 yet St. Augustin could (whatsoever Socrates saw, or not) derive its  
 authoritie ex Evangelio, as he saith. Nor is any varietie about the  
 number of daies alledged from Socrates or others, any barre to that  
 which St. Austin and others say of the Apostolical Original of the  
 paschal-fast before the Feast of Easter. Nothing more than when  
 the same Socrates in the same Chapter by you cited recounts the  
 varieties and differences of several Churches about the daies and  
 number of daies of the Churches publick Synaxes, or Celebrations  
 of the holy Eucharist, is any barre to the divine Original of the  
 Synaxis, or holy Eucharists administration, and that also on the  
 Lord's daies. For what though some added Saturdaies, as Socrates  
 saies most Churches then did, yet they at Rome, and Alexandria  
 from a certain Tradition did not. And what though others added

\* St. Basil  
 l. de Spiritu  
 Sancto, c. 10  
 Δὲ τῷτο...  
 τὰς ἐκ τῆ  
 ἑγχεστων  
 ἀποδείξει  
 ἐπιβοῶν-  
 ται, ἢ ἀ-  
 γαστων ἢ  
 πατέρων  
 μαρτυρίαν,  
 ὡς ἡμεῖς  
 ἀξίαν ἀπο-  
 πικτοῦ-  
 νοι. They  
 clamour  
 and call for  
 demonstra-  
 tions from  
 written tes-  
 timonies,  
 and send

away, (with disgrace) as nothing worth, the unwritten witness of the Fathers. And cap. 27.  
 Ἄν' ὁ παύσαι ἀνὰ ἑκάτω θρυλλῶντες, ἢ ἀμαρτυροῦν, ἢ ἢ ἀγαστων, ἢ ὅσα τοιαῦτα,  
 &c. But they cease not, up and down clamouring, that this is not witnessed in any written  
 Word of God.

the days of the stations, and some everie day of the week for the holy Eucharist also, and others not; yet the Lords day was always held proper for that service. *Socrates* words are: *Τοιαύτη μὲν καὶ περὶ νηστειῶν διαφωνία κατὰ τῆς ἐκκλησίας ἐστὶ, περὶ δὲ συνάξεων ἑτεροα ΤΟΙΑΥΤΑ.*

Secondly, Whereas you cite *Socrates*, as saying, *Perſpicuum eſſe Apoſtolos liberam poteſtatem in eadem cuiuſque menti ac arbitrio permiſſiſſe*: "That it is perſpicuous, that the Apoſtles left a free power "in the ſame to every mans mind and arbitrement. Theſe words either you would have your reader believe that *Socrates* ſpake of the religious faſt of *Lent*, which is ſet forth in our Common-Prayer-Book, or of ſome other matter, or circumſtance: If this latter, to what purpoſe is it here by you alledged? But if the former be by you pretended, (as evidently it is,) as if *Socrates* had ſaid that to be the Apoſtles minde concerning the religious faſt of *Lent*, (which only our Common-Prayer-Book ſets forth) as if it were to be left to every ones minde and will. This is a great untruth, and a great abuſe of your Reader; *Socrates* ſpeaking theſe words of the Apoſtles permiſſion and judgement (*ἐπέτρεψαν οἱ Ἀπόστολοι*) not of the religious faſt of *Lent* it ſelf, NOR OF THE NUMBER OF DAYES, MORE, OR FEWER: But having laſt mention'd the matter of abſtinance from ſome meats, and ſhewn it not to be alike in all Countreys; for that ſome abſtained from all creatures that have ſenſitive life, others but from ſome, allowing themſelves to partake of fiſh (*οἱ ἃ τὴν ἐν ψύχων ἰχθῦς μόνως μεταλαμβάνουσι*) and others together with fiſh, allowing themſelves the fleſh of birds, how others alſo abſtained from ſome fruits and eggs; and ſome lived only on dry bread, and others not that, and others faſt till three a clock in the afternoon [perhaps on the days of their abſtinance, and not of their ſtricter faſts] and then uſed a freer reſection; of which varietie he ſhews there have been various cauſes: he immediately ſubjoyns the words by you cited, which in his own Greek we will let the Reader ſee. *Καὶ ἐπειδὴ εἰδὲς περὶ τούτου ἐγγεγραφοῦν ἔχει δεῖξαι παραγέγραμμα, δὴλον ὡς καὶ περὶ τούτου τῇ ἐκάστῃ γνώμῃ καὶ περιαιρήσει ἐπέτρεψαν οἱ Ἀπόστολοι. ἵνα ἕκαστος μὴ ρόβῃ, μὴδὲ ἐξ ἀνάγκης τὸ ἀγαθὸν κατέρχεται. Ζοίτο.* *Περὶ τούτου*, he ſays, *de hac re*, of this thing, not of whatſoever you pleaſe to extend it to; therefore not at all neceſſarily

rily of the number of dayes, more or less; much less of the Paschal fast itself. But here you produce this saying of *Socrates*, against the Religious fast of *Lent* (as set forth in our Common-Prayer-Book) which was spoken of varietie of abstinence, from flesh, also in some places from fish, from some fruits, from eggs, and of others even at three a clock entertaining themselves more plentifully. Of this *Socrates* says; and of this who doubts to affirm, that we have no written precept? Of this who doubts to say, that as for anything left from the Apostles (if ye abstract from Laws Ecclesiastical) a free power thereof is permitted to everie mans choice and will. But here you begin your citation out of *Socrates* with a Relative without an Antecedent, either expressed, or intimated by you; on which Antecedent yet lay all the controversie, of what it was that *Socrates* spake. Thus you begin: *Ac quoniam nemo de eâ re præceptum literarum monumentis, &c.* And again, *Apostolos liberam potestatem in eadem re, &c.* But *quæ ea res*, there, sirs, lay all the strength of your argument, and all the concern of the cause. And in that the Reader is left probably to think, that *Socrates* and the Apostles (according to *Socrates*) in those words had made that judgement of the Religious fast of *Lent*, whereas the speech there is, *Περὶ τῶν, of some choices of some meats, and the more or less plentiful refection, at three a clock or otherwise.* And it is observable, that *Socrates* there calls even some forbearing of some meats by choice, for the exercise of fasting (as we read in *Daniel* so also chastening himself, as that he doth record: *I ate no pleasant bread, neither came flesh nor wine into my mouth three full weeks; & that for the chastening of himself before his God, Dan. 10. 2, 3, 12.*) that *Socrates* I say, in the very words by you produced doth call even that, *Τὸ ἀγαθὸν ποιεῖν &c.* *“working that which is good.* Nothing how surely needs to be added, but to advertise you, that in many things, (as to any law from the Apostles) permitted by them to everie mans will and choice, we yet may be, and are, lawfully and profitably bound up by godly Ecclesiastical constitutions; and that in the matter of fasting. I have before alledged the evident and received Canons of the Council of *Laodicea*. Kings and States Christian, and where such are not, Churches and Bishops may make such binding Laws or Canons. You may perceive by what hath been said, that as to ought produc'd by you from *Socrates*, we need not acquaint the Reader, how in some things *Socra-*

res long ere now hath been censured : of which now we will say a little, that others may not please themselves in something which have been alledged out of *Socrates*. I think not worth regarding such English nameless Pamphlets from some of the Faction, having *Socrates's* name prefixed, cast abroad by false translatours, and true maligners of the Religious fast of *Lent*. Whose honest dealing that I may once for all warn the English Reader how ever to truit again, I shall set down some part of their abuse of *Socrates*, and of the fasts and feasts of the Church, and of the Reader. *Socrates* having said in that Chapter by them published ; ( I speak not now of our Brethren ) Ἀλλὰ τὴν ἑορτὴν τῆ Πάχα ἢ τὰς ἄλλας ἑορτὰς τιμᾶν τῇ εὐγνωμοσύνῃ τῶν ἐνεργηθέντων κατέλιπον, [ ὁ Ἀπόστολος ἢ τὰ εὐαγγέλια, *suprà nominat.* ] which in English is this. “ But [ the Apostle and the Gospels ] “ left the feast of *Easter*, and other feasts to the ingenuitie or good “ will of gratitude (a) of those who had received the benefits, to “ HONOUR. This they give the English Reader thus : “ but left “ the remembrance of the feast of *Easter*, and observation of other “ holy days to their free choice and discretion, which have been benefited by such days. Omitting all mentioning of *Socrates's* word Τιμᾶν or HONOUR ; which it seems they envied, and perverted the benefits, which *Socrates* meant of the fundamental benefits of Christs Resurrection, and the like, to the benefits which any may have received by such days : And rendring Ἐυγνωμοσύνη, which is the good will or ingenuitie of gratitude, by [ their free choice and discretion ] who if the matter come once to their free choice and election, have alreadie shewed their will, and ingratitude. A second instance we will give : whereas *Socrates* had said, Ἰκανὰ μὲν τοι ἢ τὰ παρεθιθέντα ποδὲς ἀπόδειξιν τῇ τὴν ἑορτὴν τῆ Πάχα ἐκ συνθείας τινὸς καὶ χάρας, διάφορον ἐγκρίσιναι τιμᾶν. Which in English is this : “ The things alreadie “ laid down are sufficient for to prove, that the feast of *Easter* hath “ had from custome different HONOUR in several Countreys. This they render thus : “ Thus much alreadie laid down may seem “ a sufficient treatise for to prove, that the celebration of the feast “ of *Easter* began everie where more of custome, then by Commandment, either of Christ or any Apostle. Whereas in this their rendring, here is again no mention of HONOUR, which was ac-

cord-

(a) εὐγνω-  
μοσύνη ἢ  
εὐχαριστία,  
εὐνοια faith  
*Phavorinus*,  
εὐγνωμο-  
σύνη εὐνοια  
*Helychius*,  
γνώσις  
faith *Suidas*, and  
γνώσις is  
rendred by  
*Helychius*  
ἐξισνο-  
μῶν.



cording to *Socrates*, in the several Countreys. And in the words of *Socrates* there was no mention of the beginning of *Easter*, much less of its being begun everie where more of custome, then of any Commandment of Christ, or any Apostle; there being nothing in the Greek of [beginning, of custome] nothing of these words [more then by Commandment] nothing of these words [either of Christ or any Apostle.] And this was last year a sufficient confutation of the paschal fast.

A third instance shall be here in *Socrates's* recital of *Constantines* letter; wherein the Pamphleter deeming that *Constantine* spake too great things of that comely Order (which saith he) all the Churches of the West, and South, and North parts of the world observe, and some of the East likewise: [and the rest dissenting only about the time:] the Translatour of his own head introduces *Constantine* thus prefacing of himself. "In my simple judgement a notable custome, &c. which for *Constantine* to have said of himself had been but humilitie; but when neither *Constantine* there said so, (for he spake of that he was more sure of, then of his own judgement) nor yet *Socrates*, for men to cry *Socrates*, and put into the good Emperours mouth, that what he spake was but so [in his simple judgement] and forthwith rendring τάς ἐν παραστήσι, a comely order by other words [a notable custome] which it might be, though it were neither order, nor comely, but wicked. And what the Emperour *Constantine* concluded: Ἄλλα καὶ ὡς τὸ το μάλιστα κοινὴ πάντας ὁσιωτάτον ἐστὶ βέβαιον. "But even, as this is most holy for all in common to wish, &c. the Pamphleter tells you, he Translates *Socrates* and *Constantine*, and yet leaves out every where such words as he envies, as here he leaves out wholly, κοινὴ ὁσιωτάτον, MOST HOLY [viz. for all in common to will.] Surely this is injuring all that come in our way; *Socrates*, *Constantine*, and the Churches Order; that our Puritanical novelties may borrow some pretence, though false, from some one man of some Antiquitie. For perfect noveltie in Religion is odious in its own eyes.

A fourth instance, where *Socrates* had said, that the feast of *Easter*, ἐξ ἑδρας μάλλον ἢ ἀπὸ νόμου παρ' ἐκείνοις ἐξ ἀρχαίς τὴν παραστήτησιν ἔλαβεν, "was observed of custome rather by all persons of old, then by law, and that παρ' ἐκείνοις ἐν συνθείας τινὸς ἰδιώσεσσαν ἔχε τῆς παραστήτησιν; in the other words he leaves out, παρ' ἐκείνοις, withall persons; and the ἰδιώσεσσαν, &c. where the Au-

thor saith, that the feast of *Easter* of a certain custome had a peculiar observation [ viz. in several Countreys ] he renders it thus [ of a certain private custome and observation. ] Thus much time I have spent in vindicating *Socrates* from the Pamphleter, and from our English Sectaries that abused him. The holy Rites of the Catholick Church concerning the feast of *Easter*, and the fast before, and other solemn feasts of the Church, which is called the cite of our solemnities ( *Isa. 33. 20.* ) declared so ( as throughout this whole book I have made appear ) from Antiquitie, Universality of reception, and consent of testimonies of the generalitie ( the three golden rules of *Vincentius Lirinensis.* ) If these shall now suffer any contradiction from *Socrates* any where, or any other single Author, or twain, we are first to say, that εἰς ἀνῆν, ἑδὲ εἰς ἀνῆν. That no single writers authoritie, when it stands alone, no nor any two, or three in contradiction to the testimonie of the generalitie, can warrant our following any new doctrine, or practice, nor be any material exception to any Catholick doctrine or practice. Secondly, that an Historian, though a diligent writer, in what dogmatical censures, or judgements he shall mingle with historie of fact, is therein less to be regarded, then in what he relates as an Historian. Thirdly, that none ought to think it much, if *Socrates* be contradicted in that wherein he is found to contradict others more, and more ancient, and more renowned Writers of Ecclesiastical Historie, or other such Fathers ( to whom himself oft appeals, as *l. 5. c. 22.* ) For that both parts of a contradiction cannot be true, and there is scarce any thing so strange of this nature, which some one Author ( perhaps as great as *Socrates* ) hath not been found to say. And therefore to this consent which I have shewn, whosoever shall reply, by alledging one or two Authors, wherein some men think they do some great matter, I shall not think it at all considerable. When any one speaketh, whosoever he be, yea two or three, the rest are to judge. *The spirits of the Prophets are subject to the Prophets*, if that be true of Prophets, much more of Ecclesiastical Doctors or Historians. God is the God of order and peace, as in all Churches, and not of confusion. Which must needs follow, if the witness of one or two be to be accepted against the Communitie. An excellent way it is for everie man to believe what he list, and that from countenance too of authoritie, because almost what ever he list he may finde said by some one Author. But we are assured that God hath otherwise

otherwise promised his assistance to the succession of Pastors, then he hath to any one writer or preacher, *Ephes.* 4. 11—14. *Mar.* 28. 19, 20. Fourthly, who can imagine *Socrates* may not be contradicted, who in one and the same Chapter, even that which our brethren cite as for them, so apparently contradicts himself. I here set down the very words, *l. 5. c. 697. A. (Edit. Colon. 1612.)* *οἱ μὲν γὰρ ἐν Ῥώμῃ τρεῖς πρὸ τοῦ Πάχα ἑβδομάδας, πλὴν σαββάτου καὶ κυριακῆς, συνημμένους νηστεύουσιν.* “For they indeed in *Rome* fast three weeks together before *Easter*, excepting the Saturday “and Lords day. In the same Chapter. *Ἐν Ῥώμῃ πᾶν σάββατον νηστεύουσιν,* “In *Rome* they fast everie Saturday, *p. 698. E.* In both νηστεύουσιν, the same then present time. Fifthly, for some even great errors in judgement men may not candidly refuse all faith to a diligent Historian, yet when such Historians shall be found to differ from the Communitie of Catholick Writers in that which any way favours such error, which he is known to patronize, if especially in that his history he declare such his error, he then may justly be held suspected in such narration, as is singular & looks toward the favouring of that error: for example, if *Philostorgius* an *Arrian* historian shall declare ought singular, & contrary to the consent of other Authors in the favour of his fellow-*Arrians*, it may well be judged, that Partiality hath caused him to turn aside from the Truth. This whither it tends I shall now declare, albeit in matters of less moment, then the prime Article of our Faith. That the followers of *Novatus* his Errors, such of them as did inhabit *Phrygia*, did (contrary to *Novatus*’s own practice) change the Churches received time of celebrating *Easter*, even after it had been established by the Holy Councel at *Nice*, and acknowledged Apostolical by their own *Acecius*; and turn’d themselves in the Synod of *Pazus* to observe the Feast of *Easter* at the same time with the *Jewes* and *Quartadecimani*, (others of them yet more famous Bishops at the same time resitting them.) By means whereof, the Church of the *Novatians* was at that time divided. *Socrates* himself relates *l. 4. c. 27.* *Οἱ δὲ ἐξ αὐτῶ [τῶ Ναυατῶ] ἐν Φρυγίᾳ ἐπὶ αὐτοῖς καὶ τὴν κοινωσίαν τέττε συνεχωρήθισαν ἐκ τρεπόμενοι, περὶ τούτου τὸν χρόνον, καὶ τὴν ἑορτὴν τοῦ Πάχα μετέθισαν.* Σύνοδον γὰρ ἐν Πάτρῳ κάμῃ, &c. “Ὡς ἐπειδαιόμην ἐπιτρέψαι ποιεῖν τὰ ἄξιμα, καὶ σὺν αὐτοῖς τὴν τοῦ Πάχα

Πάχα ἐπιτελεῖν ἑορτήν. — Διηρέθη ὁ μικρὸν ὕστερον  
 καὶ ἡ Ναυατιανῶν Ἐκκλησία δι' ἐκείνην τὴν σύνοδον.  
 The *Quartadecimani*, and the *Novatians* in great part being now  
 joyned together, the Renowned Patriarch S. *Cbrystostome* proceeded  
 to deprive them both together of their Churches, as *Socrates* him-  
 self also witnesseth l. 6. c. 14. & c. 18. And the *Novatians* part  
 of them thinking that they ought to agree with the Church about  
 the keeping of Easter, and the fast before Easter; and part judg-  
 ing that they ought to follow the Judaical time of the 14. day of the  
 Moon, for their Easter, & for the ending of their fast: at length both  
 part of these *Novatians* assembled in Council together at *Angar*  
 in *Bithynia*, made a decree *Conciliariter* (agreeing to their occasions)  
 which *Socrates* himself relates l. 5. c. 14. that (notwithstanding  
 the peaceable end of the Controversie of Easter in the Council of  
*Nice*, and the universal Churches receiving of one way therein)  
 Ἐκέρμεσι κανὼνα περὶ τῆς ἑορτῆς τῆς Πάχα ὃν ἐκάλει-  
 σαν Ἀδιάφορον, φήσαντες, μὴ ἀξιόλογον εἶναι αἰτίαν περὶς  
 χωρισμὸν τῆς ἐκκλησίας, τὴν διαφωνίαν τῆς ἑορτῆς.  
 — τοιοῦτα πολλὰ λογιζάμενοι βρίζουσι τὸν Ἀδιάφορον  
 περὶ τῆς Πάχα κανὼνα· ἐρ' ὅτε ἕκαστος μὲν κατὰ τὴν συ-  
 νήθειαν ἦν ἐκ προλήψεως ἔχει ποιεῖν τὸ Πάχα, ἐν βέ-  
 λοισι — τῷ ὅρῳ τοιοῦτον τέτε περὶ τῆς ἑορτῆς τῆς Πάχα  
 παρ' αὐτῇ τότε βεβαιωθέντι, ὁ Σαββάτι — εἰ ποτε  
 διαπεφωνημένη ἐγένετο ἡ τῆς Πάχα ἑορτή, αὐτὸς καθ' ἑαυ-  
 τὸν προλαβάνων ἐνήσει, καὶ νυκτερεύων τὴν ιενομισμένην  
 τῷ σαββάτι ἡμέραν ἐπιτελεῖ τὸ Πάχα. “ They set forth  
 “ a Canon concerning the Feast of Easter, and call'd it, The *Adi-*  
 “ *aphoron*, or Canon of Indifferency: saying, that the difference of  
 “ the Feast was not a sufficient cause to divide [their] Church —  
 “ they having devised such things at large, they decree their Ca-  
 “ non of Indifferency concerning Easter: so as that every one  
 “ might keep Easter according to the custome which he had taken  
 “ up before, if it pleased him — this decree being confirmed by  
 “ them, *Sabbatians* — so oft as it happened that their times of keep-  
 “ ing Easter differed, would by himself before hand FAST, and  
 “ keep THE WATCH, and then keep Easter on [his] wonted  
 “ Sabbath-day. Here we see the *Novatian* Church, or Sect, own-  
 ing openly an Indifferency of the time of the Feast of Easter, and so

of the precurring Fast. For so here *Sabbatins* keeping by himself afore hand the Feast of Easter, kept also by himself atorehand the Fast and the Watch, which was to precede. It was now serviceable to the *Novatians*, that their friends and favourers, according to the tenour of this Council and Canon, should plead the small import and indifferency of such matters; such, suppose a while, was *Socrates*, who liked rather of the Catholick Order, yet pleaded for mutual tolerance, even after the establishment of that matter throughout the Christian Church, by the sacred Council of *Nice*, as well as had been (with good cause) before. To this purpose plea was made for them, as we read in this Chapter of *Socrates*: Σκοπὸς μὲν ἔν γέγοιε τοῖς Ἀποσύλοις, ἡ περὶ ἡμερῶν ἑορτασικῶν νομοθετεῖν. — Ἐπειδὴ φιλοῦσι τὰς ἑορτάς οἱ ἄνθρωποι διὰ τὸ αἰεθεῖν αὐτὰς, ἐν αὐταῖς ἕκαστοι καὶ χάραξ, ὡς ἐβλήθησαν, τὴν μνήμην τῆ σωτηρίας πάσης, ἐξ ἑσθὲς τινὸς ἐπετέλεσαν. Οὐ γὰρ νόμος τὸτο παρεκφυλάττειν ὁ Σωτὴρ, ἢ οἱ Ἀπόστολοι ἡμῖν παρήγγειλαν. — Οὕτω καὶ ἡ τῆ Πάχα ἑορτὴ παρ' ἑκάστοις ἐκ συνθέσεως τινὸς, ἰδιαίτως ἔχε τὴν παρετήρησιν, διὰ τὸ μηδένα αὐτῆς Ἀποσὸλων, ὡς ἔρην, μηδενὶ νενομιστικῶς περὶ αὐτῆς. Ὅτι ὅ ἐξ ἑσθὲς μᾶλλον ἢ ἀπὸ νόμου παρ' ἑκάστοις ἐξ ἀρχαίης τὴν παρετήρησιν ἔλαβεν, αὐτὰ τὰ παράμαλα δεικνύει. — And some other such sayings; with a keen anger at the Bishops, are found in him. Now whether *Socrates*, if he were indeed a favourer of the *Novatians*, in their main error, may not be thought to have written these things to gratifie the *Novatians*, for the reconciling of them one to another in this lesser matter, and reconciling them both to the Church herein, lett the Prudent judge. I shall proceed to examine, whether *Socrates* were so indeed, a favourer of their main error: Wherein I shall not content my self to receive others Accusations of him; such as the learned Greek Patriarch, *Photius*, who makes this judgement of *Socrates*, Ἐν τοῖς δόγμασιν ἡ λίσαν ἐστὶν ἀνεπίστατος. But shall rather hear himself, what he saith, whom you may read much displeased with the holy & famous Patriarch of *Constantinople*, *S. John Chrysostom lib. 6. cap. 11.* Where he relating of *Chrysostom*, Πολλὰς Ἐκκλησίας Ναυατιανῶν, καὶ Τεσσαρεσκαιδεκατιτῶν ἀφελών. That he took away many of the Churches from the *Novatians*,



tians, and the *Tessarescaidecarita*, he saith of that holy man in the same Chapter, Προς ζηλοτυπίαν περιχθι; he imputes unto him, την γνώμην ὑπερβολον, “a subdulous, and secretly exulcerate minde; he saies that for his favour to an insolent person one *Serapion*, Τὸ κατὰ τὴν Ἐπισκόπου μίσος πλέον ἐξήπτετο. And c. γ’. Διὰ ζήλον σωφροσύνης πικρῶτερος • and c. 21. relating *S. Chrysostom’s* death, he leaves this mark upon him: Ἰωάννης ὃ ἐτελεύτησε ἰδί τῇ Νοεμβρίᾳ μηνός. Ἄνθρωπος ὡς πικρῶτερον ἔφην διὰ ζήλον σωφροσύνης θυμῷ πλέον, ἢ αἰδοί χαλερόμενος. “*John* (as he calls him) died the “14th day of *November*, a man, as I said before, by reason of his “zeal of temperance, giving way more to wrath then to modesty. Consider we next as touching the main error it self of the *Novatians*, wherein as he doth pronounce of *Novatus* himself, that he died a Martyr (l. 4. c. κζ’) *Novatus* is *Socrates’s* Martyr (and the miracles wrought by his followers, as he saith, he is diligent in.) But *S. Chrysostome* even after his death, he thus proceeds to censure, because he defended that Repentance was not to be denied to those that fell after Baptism more then once, alledging against him an ancient more severe discipline of a Synod of Bishops. (As if the following Bishops had not power in their times seeing cause to relax such severity of discipline.) His words of *Chrysostome* are l. 6. c. κα’. Θαυμάσαι δέ μοι ἔπεισι, πῶς τοσῶτον ζήλον σωφροσύνης ἀσκήσας, ἐν περσομιλίας αὐτῶν καταφρονεῖν τῆς σωφροσύνης ἐδίδαξε. Μᾶλλον γὰρ μὲν τὸ βράβειον παρὰ τῆς συνόδου καὶ ἐπισκόπων μετανοίας τοῖς ἐπαινοῖσι δοθείσης, αὐτὸς ἀπετόλμησεν ἐπιεῖν, χιλιάδας μετανοήσας εἰσελθε. “It is matter of admiration to me, how “he [*John*] (as above he calls him) shewing so great a zeal of temperance, should in his discourses teach men to despise temperance. “For repentance being granted by a Synod of Bishops to such as “had fallen once after Baptism, he was bold to say, If thou hast “repented a thousand times enter hither. Surely not far off from his Lords merciful sense, *Luk.* 17, 3, 4, 5. “Take heed to your selves: “If thy Brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times “in a day, and seven times in a day turn again to thee, saying, I “repent; thou shalt forgive him. And the Apostles said unto the “Lord, Increase our faith: (they say not our charity only, but our faith:) Compare this also with *Mar.* 18. 15 — 18. Surely this was no argument of πικρῶτης, or bitterness of *Chrysostome*, whereof

whereof *Socrates* hath accused him. But is *Socrates* more favourable to the more ancient Bishops, who opposed *Novatus*? that you may read in his 4th Book c. 17. Where having related *Novatus*'s his Letters, he then speaks of *Cornelius* his contrary Letters, (who was a holy Bishop and Martyr of *Rome*) Τὸ Ἐπισκόπῳ Κορνελίῳ γεγραμμένα, καὶ τοῖς μὲν τὸ βεβηλωμένον ἡμαρτηκόσιν ἐπαγγελλόμενα τὴν συγχώρησιν. Οὕτω δὲ ἀμφοτέρων ἐπετέλλοιτο τὰ ἰναντία. Both, saith he, confirming their opinion from the holy Scriptures: Ἐκ τῶν Δείων ὀχυρέων αἱ ἐκότερος ἔλεγεν. He adds, "Οσοι φιλαμαρτήμονες, δεξαμένοι τῆς τότε δοθείσης συγχώρησεως, καὶ εἰς τὸν ἔπειτα χρόνον, ἐπὶ πάσης ἀμαρτίας αὐτῇ συνεχρήσαντο. Φαίνεται δὲ τὰ Φρύγων ἔσθαι σωρευνέστερα εἶναι τῶν ἄλλων ἔσθαι. Καὶ γὰρ δὴ καὶ σπανιάκις Φρύγες ὁμύνοισιν — ἔδδ' ὅτι ἱπποδρομαίαι, οὐδὲ δέιατα σπευδαζόνται νῦν παρ' αὐτοῖς. Διό μοι δοκεῖ μᾶλλον ἐπινευκέναι τέττας τὲ καὶ τὴς ἑταυ φρενῶνας, πρὸς τὰ παρὰ Ναυάτῃ τότε γεγραμμένα. Ὡς μῦθος γὰρ ἐξαίσιον παρ' αὐτοῖς ἢ πορνεία ἰομίζεται. Καὶ γὰρ τὴς διασδήποσε ἄλλης αἰρέσεως σωρευνέστερον βιβντας, Φρύγας καὶ Παφλαγῶνας ἐστὶν εὐρεῖν. Τὴν δὲ αὐτὴν αἰτίαν καὶ περὶ τὴς δικῆνας τὰ ἐσπέριον μέρη, καὶ Ναυάτῃ πειδαρχήσαντας εἶναι ἰομίζω. "For as many, "as were lovers of sin, laid hold of that concession, which was "granted, [viz. by *Cornelius* the holy and true Bishop of *Rome*] "and so for time to come, used that Concession for all manner of "sin. But the manners of the *Phrygians* appear to be more sober, "then other nations; for they indeed seldom swear — With "them there is no running after Horse-races, nor Theatres. "WHEREFORE it is, as it seems to me, that these, and those "which were so affected, inclined rather to the things then written "by *Novatus*. FOR fornication is counted with them as a detestable abomination. For why? you may find the *Phrygians* and "*Paphlagonians* living more soberly, then any other Sect whatsoever. AND THERE IS THE SAME REASON, I suppose "of them also, who live about the Western parts, and hearken unto, or obey *Novatus*. Whoever hath read in Story the sound and Catholick Faith, and holy life, and Martyrdom of *Cornelius*,  
S. Cyprians.

S. *Cyprian*s dear friend; and hath read in S. *Cyprian* the lewd and wicked life of *Novatus*, and his factious Schism, and Heretical teaching, let him judge of these words of *Socrates*, which he would leave behind him in his History to the World. Lastly, when S. *Chrysostome* was driven in Banishment, he saith thus; "Others have said, that *John* suffered in his deposition justly, because he had taken away many Churches from the *Novatians*, & the *Quartadecimani*, and certain others. But whether that Abdication of *John* was just, according to the saying of those that had been grieved by him, God, who knoweth the secrets and the truth it self in that matter is a just Judge. These things have I let you hear *Socrates* speak from himself, not to withdraw any due regard to his labours and history, except only where, in things regarding some part or other of the *Novatians* singularity, and his thence detracting from the holy Catholick Bishops, such as *Cornelius* the Martyr, and S. *Chrysostome*, and from the honour of the Churches holy Fasts, and Feasts; wherein I deem that he ought not to be heard against the consent of the Catholick Doctors, and Fathers of all Ages, without great Injustice to the Church. I conclude this Chapter, with this double Item. 1. That allowing all that which our brethren the Presbyterians brought out of *Socrates* for themselves, it hath been shewen above, that it profits not their cause at all, nor hurts ours. 2. That all other loose sayings of *Socrates* removing from the Apostles all care of any such thing as the Feast of *Easter*, or the Fast preceding, or other holy daies, are but the effects of his *Novatian* Infection, a pursuance of that Canon of Indifferency (*Socrat. l 5. c. ult.*) which his Friends the *Novatians* assembled in Council, had decreed at *Angar* in *Bithynia*.

## CHAP. 8.

*An Answer to the other Objections of the Presbyterians,  
and to their pretence from an Act of Parliament.*

**T**He *5th.* Proposal of our Brethren the Presbyterians, as they have published it now themselves in their Grand Debate page 44. was "this, [That nothing should be in the Liturgy, which so much as seems "to countenance the observation of Lent as a Religious Fast.] This by them propounded and desired of the King and Bishops and the Church of *England* is, that nothing may be left even of that which is extant in our publick Liturgy; wherein is no one word of the choyce of meats, but onely 1. of Prayers and Services to Almighty God at that "time before Easter. and 2. of such abstinence, that our flesh being "subdued to the Spirit, we may ever obey the Godly motions of the "Lord in righteousness, and true holiness, to his honour and glory; "and 3. a gratefull remembrance and mention that the Lord for "our sakes did fast 40. dayes, and 40. nights, with a Prayer "4. particularly on the first day of Lent, that God would make "in us new and contrite hearts, that we worthily lamenting our sins, "and acknowledging our wretchedness, may obtain of him the God "of all mercy, perfect remission and forgiveness through Jesus "Christ. And 5. on Passion week, and on Good-Friday, a holy "and humble memory of our Lords being betrayed, and given up in- "to the hands of wicked men, and to suffer death upon the Crofs for "his Family [the Church] with a prayer for the whole body of that "Church, and for all the enemies thereof, all Jewes, Turks, Infidells, "and Hereticks (on that day on which Christ prayed for his enemies "on the Crofs.) And 6. a narrative that in the Primitive Church "there was a godly discipline; (the restoring whereof the Church "desires) that at the beginning of Lent, such persons as were noto- "rious sinners, were put to open penance, and punished in this world, "that their souls might be saved in the day of the Lord; and that o- "thers admonished by their example, might be the more affraid to "offend; with the reading 7. of the general sentences of Gods cursing "against impenitent sinners (the people being required to give after

M m m

"the

“the several sentences, an acknowledgment with their own mouths, “that the curse of God is so due to impenitent sinners; and 8. a following godly earnest exhortation to repentance, and *David's* “51 Psalm of Repentance, with some holy penitential Prayers following. Beside these eight things, let them shew us if they can, any thing that is of Lent in our Common-prayer Book: In all and every of these 8. things, it is manifest, that the Church of *England* doth exercise some part of her Religion in the Fast of Lent, wherein she prays also unto God that she may exercise religious abstinence. Nor were their propounded desires (they well know) to meddle with ought else than what is in the Common-prayer Book, as themselves give all the world to understand by their own now printing his Majesties Commission (given to them with others) in the beginning of their Book. Nor they, nor others then by that Commission, were to propound, advise, answer, or reply, any thing touching Lent, but what was in the said Common-prayer book, and your proposal being framed accordingly [that nothing be in the Liturgy, which so much as seems to countenance the observation of Lent as a Religious Fast] I having summed up all that is in the said Liturgy touching the Religious Fast of Lent; It now abides upon your part, because you have brought it in to publick view, to say now before all the world if you can, 1. Whether there be ought in the Liturgy that so much as seems to countenance the observation of Lent as a Religious Fast: beside either all these 8. rehearsals which I have summed up, or something of, or in, some one or more of these branches. And if there be nothing else, as 'tis sure there is not, then it now remains your part which you are challenged to do, to give one instance, if you can, in any thing of all those eight contents of the matters concerning Lent, in our Liturgy, with which any Christian can find just fault; i. e. to name any one thing blameable, or not godly among all those things whereof you propound, and desire that no one thing may be left in the Liturgy. “Nothing, say “you; that may countenance, or so much as seem to countenance the observation of Lent in the Liturgy, as a religious Fast. Surely where things of Religion are desired to be left out, there your Religion will oblige you, if you can, to shew us something of those things, which is evil, at least which is not Religious.

In the account you have given of your own Proposal first and last, pag. 4, 70, 71, 72, 73, 74, 75. wherein is every word you speak of this matter, you have not touched so much as any one thing contained in



in all the Common-Prayer-Book ; (except perhaps one, and that mistaken, as shall be shewn.) But in stead of doing of that which was most reasonable for you to have done, you give us, where you make your Proposal, onely two Reasons of your own, in three names ; where you pass from Christ to *Moses*, and from *Moses* forthwith to the Act of Parliament ; *Elizabetha* ; and that's all. First, you say, " That nothing be in the Liturgy, which may seem to countenance the observati<sup>o</sup>n of Lent as a Religious Fast ; the Example of Christs Fasting forty days and nights being no more imitable, nor intended for the imitations of Christians, than any other of his miraculous works were, " or then *Moses* forty days fast was for the Jews. Here you would seem to remove the ground which we have for this Religious Fast : But, Sirs, tell us, we pray you, may there not be some other sufficient Grounds, if this were none ? If you know not, then we shall tell you another, and a more principal Reason, *viz.* The Holy Memory of our Blessed Saviours Death and Passion about that time of the year, as all acknowledge ; and the memory of, and compuncti<sup>o</sup>n for our own sins, which cost the Son of God his own precious Blood : *The looking upon Him whom we have pierced.* Nor shall it suffice you to say, That we ought always to remember that ; for so we ought always to remember his Resurrection for our Justification : Yet God hath taught us, That what ought always to be remembred, yet may with great spiritual profit be by certain stationary and recurring days more especially and certainly be brought to the remembrance of all of us generally and joyntly. And if Christs Resurrection have a weekly Feast of remembrance, how is the Catholick Church of all Ages to be taxed as superstitious for one recurring Religious Fast in the year, the memorial of his Passion ? This hath been done in all Ages, even the purest ; and this Fast for this reason, and for this reason principally, the memory of our Lords Death and Passion, the taking away of the Bridegroom : In those days they have fasted. And this reason they have given ; and this the Church her self hath given in her contest with Hereticks, and that in that very Chap of *Tertullian*, which afterwards you cite ; where the *Psychici*, i. e. the Catholicks, as you acknowledge, give this account of their Fast before Easter: *Quod ad jejunia pertineat, certos dies à Deo constitutos opponunt.—Certe in Evangelio illos dies jejunii determinatos, in quibus ablatu<sup>s</sup> est sponsus.—Et hos esse jam solos legitimos jejuniorum Christianorum, aboliis le. alibus & prophetiis veteribus.*—*Sic & Apostolos observasse, nullum aliud imponentes ju-*

gms. And when the Bishops of the Christian world met together in the First and most sacred General Council, and did therein unite the differences that had been about the proper time of that Feast of Easter, and the Fast preceding; *Constantine* having had perfect knowledge from those Bishops, in his Imperial Letters to the Christian Churches acquaints them with what the Bishops had decreed, and writeth thus: Τάξει ἢν ἐκ πρώτης τοῦ πάδου ἡμέτερος ἀρχιτὸ παρόντ' ἐβουλάξαμεν, καὶ ὅτι τὸς μάλιστα αἰῶνας τὴν τ' ὀπιτηρέσιως ταύτης συμπληρωσιν ἐκτείνου—Μίαν γὰρ ἡμῖν τὴν τ' ἡμετέροις ἐλδοθυρίας ἡμέτεροι, ταῖσι πᾶσι τοῖς ἀγιοτάτοις πάδου, ὁ ἡμέτερος παρέδωκε σωτήρ. Here Sirs you see another reason alledged by the Catholicks, and taught by the Bishops of the Catholick Church, as that which had been the reason of observing it, ever from the day of our Saviours Passion unto that present year. And that the Lord had delivered to them the Pasche to be remembered, of which also *Constantine* again in the same Epistle adds: Τὴν τοῦ ἀγιοτάτου πάδου [ἡμέτεροι] ὁ ἡμέτερος παρέδωκε σωτήρ. Thus hath the Church fulfilled the Prophecie of God by his Prophet *Zachary*, wherein he promised to pour upon her the Spirit of Grace and Supplications. And they shall look upon me, saith he, whom they have pierced, and they shall mourn, &c. *Zech.* 12.10. Thus you see, you have done nothing to overthrow the Religious Fast of Lent, though you had removed that which you mentioned, and any other ground, whilst you forgot the principal. But now return we to examine, whether ye have, as ye endeavour, overthrown all imitation of Christ in this Fast; and so something in the Common-Prayer-Book. Where there is no more then once, but that a just and pious mention of it, viz. in the Collect of the first Sunday: "O Lord which for our sake didst fast forty days and forty nights: give us Grace to use such abstinence, that our flesh being subdued to the Spirit, &c. Where we doubt not but all Churches in the world will both consent to this Prayer, and praise the modest humility of Christs handmaid this Church of *England*, except onely some of her own Children. For 1. She doth not so much as pray, that the Lord would give her grace to use such Fasts, as he had done; but thankfully acknowledging what he had done for her, (viz. fasted forty days and forty nights) she prays, That she may use such abstinence, (calling her own rather abstinence, than Fasts) that our flesh being subdued to the Spirit, we may ever obey his godly motions: Not that she may be glorious in a miracle of fasting, but humbled in an exercise of mortifying. That she may obey his godly motions,

motions, not emulate the Divine power of his Miracle. Tell us out, we pray you, whether our Church praying thus, and thus far onely, for Imitation of Christ in some abstinence (according to our poor measures) doth offend you? And if not this, where in the Common-prayer-Book is there ought of that which you accuse? But again, why we pray you, because it is not possible for us to imitate Christs miraculous eating nothing at all through all the time of forty days; therefore Christians may not, what you cannot deny to be possible, use some special abstinence through forty days, for the mortifying of those sins, for which Christ suffered hunger and thirst, and afterward Crucifixion and death, lest that by any means, when we have known all this done for us, our selves should become Cast-aways? May not some pious charitable Physitian go about, according to his skill which God hath given him, and without taking any thing, use the means of healing the poor sick, and lame, in imitation of Christs great pity, who went about healing all manner of diseases, because he cannot cure miraculously, infallibly, and universally as Christ did? May not some man that hath but ability, after the example of our Saviours compassion, pity a multitude that abide three days, having nothing to eat, and feed them, because he cannot miraculously multiply loaves? May we not be bid to be holy and perfect as our Lord is holy and perfect, though no miracle can lift us up to equal or come near his holiness or perfection? What a lame Exception therefore have you given against the Churches excellent Prayer? But if the Church moreover in this Prayer, and in this Fast, and in some lowly degree of petitioned imitation of her Saviour, hath but imitated the piety, and followed the Doctrine of the Ancient Fathers of the Church, and been a follower of them as they were followers of Christ; then bless we God, who hath given us such a Mother, and God send her more dutifull Children. And if ye ask us, who those Ancient Fathers were, First, *S. Austin, l. 2. de Doctrina Christiana, c. 16. Quadragesima diebus jejunare monemur; hoc lex cujus persona est in Moise, hoc prophetia cujus personam gerit Elias, hoc IPSE DOMINUS monuit, qui tanquam testimonium habens ex lege & prophetis, medius inter illos in monte, 3. discipulis videntibus atque stupentibus clarnit.* "We are admonished to fast forty days; this the Law, whose person Moses bare; this the Prophets, whose person Elias sustained; this the Lord himself admonisheth us, who as receiving witness from the Law and the Prophets, shone forth in the midst 'twixt those two in the Mount, &c. The same  
 S.

S. Anst. in, 1. i. c. 169. Quæst. super Genes. Non enim frustra quadraginta dies jejuniorum sunt constituti, quibus Moyses, & Elias, & ipse Dominus jejunavit, & Ecclesia precipuâ observatione jejuniorum. Quadragesimam vocat. S. A. stin agam in 144. 110. Dies illi Paschales præteritis diebus Quadragesima, &c. — Quadragesimario numero, quo & Moyses, & Elias, & ipse Dominus jejunaverunt. Precipitur enim nobis & ex lege, & ex prophetis, & ex ipso Evangelio, &c. S. Hierome on Joh. 3. Ipse quoque Dominus verus Jonas missus ad prædicationem mundi jejunavit quadraginta dies, & hereditatem nobis jejunii derelinquens ad esum corporis sui, sub hoc numero nostras animas preparat. S. Ambrose, Sermon. 25. Dominus enim Diabolum posteaquam 40 dies jejunavit, evicit; non quod non & ante jejunia cum vincere posuisset, sed ut ostenderet nobis tunc nos Diaboli posse esse victores, cum quadraginta dies victores jejunando desideriorum carnalium fuissetis. — Ille qui peccatum non habebat, Quadragesimam jejunavit: tu non vis Quadragesimam jejunare, qui peccas? ille inquam peccatum non habebat, sed pro nostris jejunavit peccatis. 'Twere easie to adde of the Latines many more; Theodulphus Aurelianensis, Bede, and others. Now hear we the holy Oriental Bishops. S. Basil the Great, Hom. 1. de Jejunio, Ὁ Κύριος ἡμεῶν νηστία τὴν σάρκα, ἢν ὑπὲρ ἡμῶν ἀνέλαβεν, ὀχυρώτας, ὅπως ἐκ αὐτῆς τὰ Διαβόλου τὰς πειρασολὰς ὑπεδίδρασε, ἡμᾶς τε παιδῶν νηστίας ἀλίσφειν καὶ παιδαγωγῶν ἑαυτὸς πρὸς τὰς ἐν τοῖς πειρασμοῖς ἀγῶνας. S. Gregory Nazianz. in Orat. 4. Ἐνίστασε (Χεῖρες) μικρὸν πρὸς τὸ πνεῦμα. ἡμεῖς πρὸς τὸ Πάχος. Τὸ μὲν τῶν νηστειῶν ἐν — ἡμεῖς ὅμως συνίσταμεν πρὸς τὸ δύναται, καὶ κάθαρσι. ὅτι πρὸς τὸ πνεῦμα. Καὶ ὁ μὲν νηστίας τετραχίλιον ἡμέρας. Θεὸς γὰρ ἦν ἡμεῖς ὅτι διὰ τὴν αὐτὴν συνιστάμεν. Where the Father answers your Objection punctually, that though we cannot fast forty days as he; for he was God: yet we can proportionate our abstinence to our power. Magnus Canon Andrea Cretenis: Ἐξιλίωσαι Χεῖρὸν πρὸς τὸν πνεῦμα, καὶ ἀγνῆα, καὶ σιμνότητι. Χεῖρες σαρκὸς πρὸς τὸν πνεῦμα — ὑποχαμῶν σοι, ὁ ψυχῇ, καὶ αἰκλῶν πρὸς τὸν πνεῦμα — Νηστίας ὁ Κύριος ἡμεῶν τετραχίλιον — ψυχῇ μὴ ἀδυνατῆς, ἀν σοι πρὸς τὸν πνεῦμα ὁ ἐχθρὸς, πρὸς τὸν πνεῦμα καὶ νηστίας ἐκποδῶν ἀποκωλύτωσιν. By this time we think, the Churches Reasons, and her Authority, and Authorities, which she follows, to come up to the Reason of your Papers, and the Authority of your Persons. Your Act of Parliament shall be considered in the end of your reply, where you are larger in it. In which Reply, to begin first with matters of our own Function, because you declare your selves ready in a modest

modest challenge, to prove the truth in an equal Conference, that you may not want some Propositions to prove, we will set down some manifest untruths of your own in the two leaves of that reply, (besides the Fathers, of which every one how ye have mistaken, I have shewed you above, Chap. 5. & 7.) Your first untruth, or false Proposition is this: (which contains three in it) *viz.* "That adoring God "not kneeling on the Lords days, and using the white garment, and "milk and honey after Baptism, had more pretence of Apostolical "Tradition, and were generally used more anciently then Lent. This you being never able to prove, in your insinuation that the Church may as well be called contentious for her not using those things, as you for not using Lent, we do indeed (according to your own words) think ye have wronged the Church, and that greatly. 2. That the Church hath shewn you any such example of changing so the Fast of Lent, as that you may be allowed by that example not to continue it a Religious Fast, is another untruth. Upon which let *Tertullian* ask you the Question, *l. de Coronâ Militis, c. 2. Quale est autem, ut tunc quis in questionem provocet observationem, cum ab eâ desist?* A third untruth, That Lent was not known or kept in the second or third Ages. And we have seen, as you bid, what follows, and find the direct contrary from those very Fathers which there follow. Upon so many untruths, any one may build as many others, as are there collected in your Reply. Other things there are, which you know not, and should know. You know not, you say, of any such things as General Councils, except ye retract afterwards your words by a correction that none but your selves gave you occasion of. For we believe the tradition and practise of the Paschal or Lent-Fast to be elder then all General Councils: And do find it in the first General Council, not instituted, or commanded, where it needed not; but in plain words there supposed as a thing long before known throughout the Christian world. And so all your following discourse of the Commands of General Councils, or of a Council of the Bishops of one Empire, is wholly impertinent. To shew you now the oddes betwixt the Apostolical Tradition of the Paschal Fast of Lent, and those you mention, that the three mentioned by you had not as you say more pretence, nor equal, shall appear, if you can now be entreated to go about to prove any one, or all of those three from the like antiquity, universality of practise, and consent of Testimony; with which I yet pretend to have proved this of the



the Paschal or Lenten Fast. 2. Since our Controversie is about a binding Apostolical Tradition, and no other, one certain mark of such binding Apostolical Tradition is, when the Universal Church which alwayes shall continue Apostolical (because alwayes built upon the rock and foundation which the Apostles have laid) hath never generally by disuse in any age laid it aside. This we defend of the Paschal or Lent-Fast; tell us now, whether you are ready to maintain the like of all those three? But whether you will do that or no; if that be but at all true, what you now say that the Churches changing is an argument of a thing not binding, and therefore not Apostolical and perpetual: Those of the three which you do not prove never to have been by the Church changed, may not by you be pretended to be a binding Apostolical Tradition. Of the very first of them your selves when you needed for an argument below, do prove that it was laid by, without any repeal by following Councils. Now shew us if you can when the Paschal Fast of Lent was laid by at any time, or when it began (if not from the Apostles) or when 'twas not (though you cannot tell us the beginning.) but if you can neither, and yet cannot be silent, consider the Rule of St. *Augustine* so oft by him pressed against the Donatists, that such things which ever have been continued in the Church Universal, nor were at first brought in with any plenary Council, are to be believed to have come from the Apostles: and tell us whether St. *Austin* did therein insufficiently, blindly and superstitiously oppose the Donatists; to what you say of St. *Hierom's* *Ep. ad Lucin. Unaqueque provincia abundet in suo sensu & precepta majorum leges Apostolicas arbitretur.* I answer, he saith not *Traditiones Apostolorum arbitretur.* The Apostles Law binds us to observe the Customs of the Churches of God (whiles the Governours of the Church continue them to be such) and so by authority Apostolical they are to be obeyed. 2. There may have been truly different Traditions also Apostolical in divers Countreys, as in the very first Ages: Primitive Bishops and Martyrs have witnessed, such as *Policarp. Anicetus, &c.* You are charged by your Opponents, that according to the Apostles rule, if you shall oppose your selves against the custom of the Churches of God, you are among the number of contentious persons according to St. *Paul*, 1 *Cor.* 11. 16. And far be from you the portion which abides contentious persons, 'which yet you may read *Rom.* 2. 8, 9. You reply, that you are not contentious, "for "not following both the purer times of the Church; and the latter "times

“ times, in that wherein they are to one another contrary ; But it is the greatest height of the spirit of Contention, not onely to follow (neither, the former and purer times, nor the latter) but also to set at contention or contrariety the former and latter times of the Church, in that wherein they agree ; viz. in the substance of some Paschal, or Lent-Fast. So that they were so many superfluous questions which you asked, What Churches, or what ages you must conform to ? till you find us some age in the Church, wherein the Church (in its generality) may not be said to have observed this Religious Fast of Lent.

2. Why ye are not tyed (when no body sayes ye are not tyed) rather to imitate the purer ages, then the more corrupt ? Our answer is, that such open opposition of the Catholick Churches Custom in that point, is a corrupt degeneration of this Age. Next when you ask where God hath commanded you to follow the greater number ; surely nowhere, if you speak of the greater number of the world ; But if you speak of the Church Universal, and of her prescribed Canons, and Universal rule of her Pastors ; how come the Presbyterians to give that privileged to a Classis of the Presbytery, which they deny to the Church Universal ? For either in such Classis you give your presiding Presbyter a power to himself, with the minor part to determine against the Major ; which is to be more then a Bishop in your account ; or else the Major part may determine against the Minor, or ye can never determine any thing, if but one or two do dissent. If God hath made the Church Universal a body, as sure he hath, 1 Cor. 12. tell us whether there is not a power in every body over its ordinary members, and what power can that be, if upon difference the greater part doth not stand for the Community ? But we speak of such obligation as binds to acquiescence, or silence at least. When God bade that two or three should speak, and the rest should judge ( 1 Cor. 14. ) Whether did the fewer judge the more, or the more judge the fewer ? And if that be true even in Prophets, that the rest shall judge the two or three, it will be surely as true, where none hath infallibility, but being gathered together in the name of Christ, they have such power, as a Church, that Christ saith, they ought to be heard. If you say they are fallible, so say I ; and if you infer, What obedience then can you owe them ? if you please, this implies that you need not obey any Governours at all, but such as are infallible ; and so none now upon earth, because all such may erre ; and if you judge they erre, there is no sin in disobeying them, least you should erre with them. And as to the writings of the Apo-

ities and Living Gifts: you acknowledging none over you in the interpretation of those Scriptures also; we see what hath followed, we know what will follow; even the following of your own will for a law, to your selves, and to others (that please to depend upon your Interpretation.) It hath been sufficiently tried in the late confusion of our Church and State; that give men but leave to be uncontrouled Interpreters of the Law, and they need not care what written Lawes be called their rule to judge by. Next whereas you say, that after Christ (who speaks infallibly by his inspired Apostle (as you know no true head of the Church Universal so) also you know no Catholick Church of Christ, but either such as are the Kings Subjects, or a foreign Church: It must needs be consequent in your judgment, that since the Catholick Church certainly is not in the whole body of it, the Kings Subjects, that it is foreign and extrinsecal to you, and so you to it, or else you know no Catholick Church at all. But that there is a Catholick Church, which in the whole body of it, is not the Kings Subjects, nor yet any foreign Church, we thus demonstrate; Because our most Gracious Sovereign (blessed be God for him) is a part, and a Highly Honourable part of the Catholick Church; and yet no part of any foreign Church, nor subject to himself; therefore there is some Catholick Church, (*viz.* that whereof His Excellent Majesty is a part) which is neither any foreign Church, nor yet only the Kings Subjects. We who are so, are twice happy; for that his most Excellent M. keeps himself firmly to the usages of the H. Catholick and Apostolick Church of Christ, whiles you either doubt, whither there be any such thing as the Catholick Church, (for you speak here very suspiciously,) or certainly would turn aside our most Gracious Sovereign, and this Church, and Nation (if you were hearkned to) from due regard to the Catholick Church, which is the mother of us all. To what next, you say, That the Article of the Church of *England*, make all humane Laws about Rites and Ceremonies of the Church unchangeable; (sure you mean changeable) by each particular National Church I answer, That A most strict Binding Traditions are not meer humane Laws, though humane Laws are piously by Christians Kings and Magistrates made to enforce them also. But if you ask, Which are they? I will give you instances, and make you your best of them. Such is, First, The Anniversary Feast of *Easter* (that I may omit in this place, to make instance or affirm ought the in Point controverted) Secondly, The Power of Priests, and not Deacons from the beginning to consecrate

secrate the H. Eucharist. Thirdly, Such is the Precept or Law from the begining of changing the seventh day into the first day of the week for the Churches solem publick Assemblies. Such is, Fourthly, The Testimony, whereby any one comes certainly to know concerning any controverted Chapter or Verse, or larger piece of a Chapter, ( to say nothing now of a Book ) whither it be Canonical Scripture, or not.

Thus liberally you see we deal with you : But at last you earnestly beseech us, that we would be cautious how we obtrude upon you a forraign Power under the name of Christs Church. I answer, First, We assure you, that we your Brethren having by our Oath ( according to what was our Judgement and Duty otherwise ) renounced utterly all forraign Jurisdictions, Powers, Superiorities and Authorities ) have kept inviolably our Oaths of Allegiance and Supremacy not turning aside after *Abfalon*, nor *Adonijah* within, nor *Rome* or *Geneva* without, and therefore may hope to be believed for the time to come. Secondly, We fear lest you be in much more danger of that, then we ; for you professing a Catholick Church in the Creed you were baptized into, and in your Writings, and yet professing now to know none, but either a forraign Church, or the Kings Subjects, which Subjects of our gracious Sovereign you know to be only a part of the Catholick Church : upon the whole matter you acknowledge a Catholick Church, and yet acknowledge no other, but some forraign Church. Again you reply, If it be said, That the Church hath Authority to command, “ We desire to know what Church that is, and where to be found and heard, &c ? And a little after you tell us, ( rightly supposing indeed that we do not mean any pretended head of the Church Universal ) “ You can find no Church of Christ, but either the National Church of *England*, which are the Kings Subjects, or some forraign Church, and “ you not know therefore what we mean ; then hear you St. *Austine* speak our meaning, when he neither spake of the National Church whereof he was a part, nor of any forraign Church, yet pronounces, that to dispute against that which the Universal Church practiseth, *Insolentissima est insania*, ( Epist. 119. ) Again the same St. *Austine*, l. 2. de Baptismo. Co. Donatist. c. 7. *Quam consuetudinem credo ab Apostolica Traditione venientem ; ( sicut multa que non inveniuntur in literis eorum, neq; in conciliis posteriorum, & tamen quia per universam custodiuntur Ecclesiam, non nisi ab ipsis tradita & commendata creduntur )* Which custome I believe to have come from Tradition of the Apostles ; ( as many things which are not found in their Writings,

tings, nor in the Councils of following times ; and yet because they are observed through the Church Universal, are believed to have been by them delivered and commended. If you understand St. *Austines* meaning, you understand ours : If you know the Church he spake of, you know the Church we speak of. But whatsoever we mean, you say, we seem to contradict the forecited Article of the Church of *England*. But why? Doth it follow at all, that because it is not necessary, that Ceremonies or Traditions be in all places one, or utterly alike, that therefore there is no one Tradition, (no not as to the substance of it, though not utterly as to the manner or circumstances) common to all the Church? for example, that of the Feast of *Easter*?

As to your exception against what was said of St. *Peters* Fast till noon, you should before your declamation have well considered that Fast of St. *Peter* mention'd *Acts* 10. 9, 10 Four things are in the Text observable, as at least sufficiently implied. 1. That it was about the sixth hour, (i. e. it may be something after) when others usually, according to our custom are ending their meal ; that was the time, I say, that St. *Peter* went up upon the house top to pray, *Verse* 9. Then it follows, *Verse* 10. *And he became exceeding hungry, viz. after his Prayer* : Therefore this, yet more after the point of noon ; thence continued he fasting while they made ready for him : But yet before he eat, he falls into a trance, in which a vision was presented to him, wherein to him, being hungry, several Creatures were offered, *Arise, Peter, slay, and eat*. The mystical signification of this Vision we all know. but evidently the Providence of God disposed him to that Vision by something a longer delayed and increased hunger. In all this some time is spent beyond Noon, and a hunger raised beyond ordinary. However popularly speaking, since it was *περὶ ὥραν ἑκτην*, it might be called St. *Peter's* Fast till Noon. Here you mentioning your selves, and your temperance, and something of Princes, and Students, and some Tradesmen, (not all surely) seem to forget that the Fast of *Lent*, as St. *Bernard* may have taught us, was intended ordinarily for the generality of all Christians, in ordinary strength of years and body (when not in the accident of extraordinary labour) so that the ordinary labourers are herein included, (\*) who are known necessarily free all under twenty years of age, &c. and whosoever are employed in bodily labours. The Protestants charge all Christians to fast some time, so far as the Indifference of Nature permits.

cessarity

(\*) S. B. f.  
S. B. f.  
Bishop  
Morton  
protest. Ap-  
peal, p. 310  
l. 2. c. 24  
The Ro-



cessarily to require their mornings repast, (as our Saviour in his morning-Travel, *Mar. 21. 18, 19.*) Now forasmuch as Fasting is properly a voluntary subtraction of food in such a degree, as may afflict the body, let any judge whither if the ordinary labourers are to bear some part in the Churches common Fast, (though not in that degree that sedentary men and the like are) and if they shall extend their Fast but to *St. Peter's* time of eating in that Text, *Acts 10.* whither it shall not be to them a Fast, A greater voluntary Affliction of their body, then other mens abstaining till night? And so *St. Peters* Fast in respect of some in the Church concerned in her Fast (for ought you have said) needed not to be an occasion of your magnifying your temperance: or fear of bringing the Clergy under suspicion of intemperance, by calling your ordinary wholesome temperance by the name of *Peter's* Fast. (\*) When *Daniels* Fast is described, *Chap. 10.* for ought we can perceive, the abstinence in quality of his Dyet, that neither flesh nor wine came into his mouth, and that he ate no pleasant bread, &c. till three full weeks were fulfilled, (with diminution of his food, no doubt) without any mention of his food delay'd till evening, is there called the chastening of his body.

(\*) Bish.  
Andrewes  
Sermon 5 of  
Repentance and  
Fasting,  
page 225.  
*Peters* Fast

they find, and that is the lowest: he was fasting till *past* the sixth hour: till then. Thus indulgent [the Church] is, for these are not without example in Scripture, we see, not unknown to antiquity.

Lastly, We come to the Act of *Parliament*, concerning which you thus begin your Reply, *If when the express words of a Statute, &c. are cited,* ) Who would not herein think, that our Brethren had brought some part of a Statute, wherein the religious Fast of *Lent*, as contain'd in our Common-Prayer-Book, were expressed? But there is no such matter. Whereas your Answerers had produced an express Act of *1. Eliz.* made on purpose to confirm their Common-Prayer-Book, and every part of it, and so to be sure the twenty five leaves thereof, that contain all things whatsoever the Common-Prayer-Book hath of the Religious Fast of *Lent*. That Act adding severe Penalties against any person, or persons whatsoever, that shall by any open words declare, or speak any thing in derogation of the same Book, or any thing therein contained, or any part thereof: Such as the twenty five leaves, concerning the Religious Fast of *Lent* undeniably is, and your very proposal supposes. On the other side, the Act by you mentioned, speaks not any word of any thing mentioned in any part

of:

of the Common-Prayer-Book. Except you think, that when the Church prays [ that we may use such godly abstinence, that the flesh may be subdued to the Spirit, &c. ] that such godly abstinence cannot be but by the difference of fish and flesh, [ the only thing concerned there ] which were a superstition grosser then the Papists are guilty of ; so that we have a whole Act standing in force on purpose made to defend, amongst other parts of our Liturgy, the religious Fast of Lent, as it is in the Common Prayer-Book contained : and the whole Act, 5. *Eliz.* relating only to the difference of fish and flesh, of which there is no word in the common-Prayer, you must now confess to be wholly nothing to our question, unless you meddled beyond your commission touching Lent, besides what it is set forth as a religious Fast in the Common-Prayer-Book.

But now because by this your discourse you have wronged the piety of our Laws and Acts of Parliament, I proceed to make good against you, that according to the Statutes of this Realm, the command in *Lent* made ( not by the Common-Prayer-Book, but ) by the Statutes to forbear Flesh, is declared by Acts of Parliament now in force, to be partly for the subduing of the flesh to the Spirit, and as a means to virtue, and that in the Statute by you produced there is nothing to the contrary : which that it may appear, look over your Law again, consult the Statute, 5 *Eliz.* 5 and you shall find, That there is nothing as to fasting in that Statute, but these two things: 1. The superaddition of Wednesday to the former Fish-dayes, which part of the Statute stands repealed, 3. *Car.* ( c. 4. ) 2. The increase of the penalty only upon any transgressors of the former Acts concerning Fish-dayes. Both these that Statute declares to be only for political ends, as other Politique Laws are, and be, *viz.* both the superaddition of Wednesday, ( wherein they gave leave to have flesh also at Table, so that the wonted fish were there served up also ) and also the augmented penalty to be only in favour to the political concernment; and who, think you, believes, that any forbearing of flesh, or eating of fish mentioned in that Statute, is of any necessity for the saving of the soul of man? and yet that mentioned in the preamble of the 2. and 3. *Edwardi* 6. c. 19. may be, and is a mean to virtue, and to subdue the flesh unto the Spirit, which is not at all mentioned in this of 5. *Eliz.* 5. as to the constituting and enacting part, but only as to another penalty upon the other, the politick end: Ask the learned in the Law, whether that of the 2. and 3. *Edward.* 6. c. 19. were repealed by this ;  
but

but of that you were wise to take no notice at all. 3. No Act did not repeal in any word any part of that 2. and 3. *Edwardi 6. c. 19.* But in all Acts touching dayes of Abstinence, as 5 and 6. *Edward. 6. c. 3.* great regard is had by a special clause that none should mistake, as if the present Act did extend to abrogate, or take away the Abstinence in Lent commanded in the Act of 2. and 3. *Edward. 6. c. 19.*

Now therefore hear you the words of the Statute, 2. and 3. *Edward. 6. c. 19.* "Albeit the Kings Subjects now having a more perfect and  
"clear light of the Gospel, and true word of God through the infinite  
"mercy and clemency of Almighty God, by the hands of the Kings  
"Majesty, and his most noble Father of famous memory, promulgate,  
"showe; declared, and opened, and thereby perceiving that one  
"day, or one meat of it self is not more holy, more pure, or more  
"clean then another, for that all dayes, and all meats be of their nature  
"of one equal purity, cleanness and holiness; and that all men  
"should by them live to the glory of God, and at all times, and for  
"all meats, give thanks unto him; of which meats none can defile  
"Christian men, or make them unclean at any time, to whom all  
"meats be lawfull and pure, so that they be not used in *disobedience* or  
"*vices*; yet forasmuch as divers of the Kings Subjects, turning their  
"knowledge therein to satisfy their sensuality, when they should  
"thereby encrease in vertue, have of late time, more then in times  
"past, broken and contemned such *Abstinence which hath been used*  
"in this Realm upon the Friday and Saturday, the Embring dayes, and  
"other days, commonly called *Vigils*, and in the time commonly  
"called *Lent, and other accustomed times*; the Kings Majesty considering *That due and godly abstinence is a mean to vertue, and to subdue*  
"*mens bodies to their soul and spirit*; and considering also that Fishers,  
"and men using the Trade of living by Fishing in the Sea, may  
"thereby the rather be set on work, and that by eating of Fish, much  
"flesh shall be saved, and increased, and also for divers other considerations and commodities of this Realm, doth Ordain and Enact,  
"with the assent of the Lords Spiritual and Temporal, and the Common  
"men in this present Parliament assembled, and by the Authority of  
"the same, ——— That no person, or persons of what estate, degree  
"or condition he or they be, shall at any time after the first day of  
"*May*, in the year of our Lord God 1549. willingly and wittingly  
"eat any manner of flesh, after what manner of kind or sort soever it  
"shall be ordered, dressed or used, upon any *Friday or Saturday*, or the  
"Em-

“Embring dayes, or in any day in the time commonly called *Lent*, &c. The scope, and reason, and motive of which Law, if it be considered according to the principal end of it, subduing the flesh to the Soul and Spirit, ( for there is added another end also which was political ) may well admonish us ( though it was hard to contain the particulars in a Law ) to abstain also at such times of Mortification from whatsoever food else is, more delicate, costly, of hotter nature, and of higher nourishment. The formers of that Law ( which is now the Law of our Land ) had no doubt before their eyes the approbation of God, and his gracious answer to *Daniel* so chastening himself, as in the holy Scripture is described: *I ate no pleasant bread, neither came flesh nor wine in my mouth*, Dan, 10. 2, 3, 12. which that Ministers of Gods Word should not as well have before their eyes, as our civil Magistrate, is a great shame. But if you look back to the Common-Prayer-Book, ( which was the matter of your Commission, and of your grand debate ( as you call it ) and of your Proposal ; there if you think the Act of Parliament ratifying and establishing the Common-Prayer-Book, and therein the religious Fast of Lent designed the end to be the service of God no otherwise then as other Political Laws are, and be, you should evidently contradict that Act of Parliament which professes there and then an establishment of the order of the publick and divine service, and should imagin the prayer for the first Sunday of Lent to have the suspicion of such a sense as this, *O Lord, who for our sakes didst fast forty dayes and forty nights, give us grace to use such abstinence, that our seafaring men and Mariners, and young Cattle, and the like may be maintained, how worthy a conceit were this ?* To conclude this Chapter: for the substance of the Paschal or Lent-Fast we have heard, ( To name no more now then *S. Augustine* ) *Habet Authoritatem, & in veteribus libris, & ex Evangelio, ( Epist. 119. ) praecepitur enim nobis, & ex lege, & ex Prophetis, & ex ipso Evangelio, ( idem ad Psal. 110. ) and the same also. l. 30. con. Faustum, ( c. 3 --- 5. ) avowing Abstinence from some sort of meats, ( of Delicacy and higher nourishment, Flesh, &c. ) Edomandi corporis causa, propter corporis castigationem, sicut, saith he, per *Quadragesimam fere omnes* ) to be commanded from the Apostles and the Prophets, you have tried it now as to the kind of flesh, or fish by our Law, and let the Reader judge of the Issue.*

## CHAP. 9.

*The judgment which the Ancient Fathers made of such as opposed the Churches set Fasts or Feasts, and particularly this Paschal, or Lent-Fast.*

**S**aint *Augustine* in his Book of Heresies, n. 53. writing of the *Ærians* thus saith; *Æriani ab Aërio quodam sunt nominati, qui in Ariannorum heresim lapsus, propria quoque dogmata addidisse nonnulla [serius] dicens—nec statuta sollemniter celebranda esse jejunia, sed cum quisq; voluerit jejunandum, ne videatur esse sub lege, dicebat etiam Presbyterum ab Episcopo nullâ differentiâ debere discerni.* “That is, the *Ærians* are named from one *Aërius*, who having fallen into “the Heresie of the *Arians*, did add thereto some opinions of his own, “affirming that the solemn set Fasts were not to be observed; but “that every man was to fast when he pleased, least he should seem to “be under the law. He also said, that there was no difference to be “put between a Priest and a Bishop.

And n. 82. of the same Book, he thus saith of the *Jovinianists*; *A Joviniano quodam monacho illa heresis orta est atque nostrâ cum adhuc juvenes essemus—dicebat non aliquid prodesse jejunia, vel a cibis aliquibus abstinendam.—cito tamen illa heresis oppressa & extincta est, nec usque ad deceptionem aliquorum sacerdotum potuit pervenire.* “That is, the Heresie of the *Jovinianists* in my time, when I was young, “sprang from one *Jovinian* A MONK—who said, that fasting “and abstinence from certain meats was not at all profitable.—But this heresie was soon extinct, and proceeded not so far as to deceive any Priests.

*Johannes Damascenus* in his 6. Book of Heresies, writeth thus of the *Ærians* or *Eustachians*; *Æriani ab Aërio Pontico: fuit autem sacerdos Eustachii Episcopi [Ariani] filius ejus [Eustachij.] qui jejunium feriâ quartâ, & sexta, & quadraginta diebus servari, & pascha celebrari prohibet. Statuta hæc damnat omnia—quod si quis jejunium servare velit, id ab eo certis statisque diebus servari negat oportere, sed quando volet, negat enim se lege teneri: negat etiam quicquam inter Presbyterum & Episcopum interesse.* “That is, the *Ærians* were



"named of *Aerius* of *Pontus*, who was a Priest to *Eustachius*, [an "*Arrian*" Bishop, and son of that same *Eustachius*, who did "forbid fasting on Wednesdays, and Fridays, and in L E N T, and "the observation of the Pasch. He condemns these set solemnities—"saying, that if any one would keep a Fast, he ought not to ob—"serve it upon certain set dayes, but when he pleaseth; for he denies "that he is bound to it by a Law: He also denies that there is a—"ny difference between a Priest and a Bishop.

*Epiphanius* in his 75. Heresie, which is the *Aerians*: Εἰς αὐτοῦ τί ἐστὶ τὸ πᾶρα ὑπερ παρ' ὑμῶν ἐπιβλήται Ἰουδαίοις παλιν μύθοις προσανέχεται: Οὐ γὰρ χρεῖσται τὸ πᾶρα ἐπιτελεῖν. Τὸ γὰρ πᾶρα ἡμῶν ἐτόθι Χριστός: Ἀλλ' ὅτε ἱερεῖα καὶ ἐκκαὶ τετραγώνη. Ταῦτα γὰρ Ἰουδαϊκά ἐστὶ καὶ ἡσὶς ζυγὸν δουλείας— Εἰ γὰρ ὅπως βέλομαι ἡσὶν εἶαν δ' ἀνδρῶσιν αἱ ἐμὲ καὶ ἡ αὐτὴ ἡσὶν διὰ τῆς ἐλευθερίας, ὅθεν παρ' αὐτοῖς περιτομῆσαι μάλλον ἐν δουλείᾳ ἡσὶν, τὸν δὲ καὶ ἡ προσέββατον καὶ δ' εἶς. Afterwards he saith, what is the Pasch which is performed with you? Do you adhere again to Jewish fables? For saith he, ye ought not to perform the Pasch; for Christ our Paschever is slain—for there is to be no set Fast: For these things are Judaical, and under the yoke of bondage.—But if I fast at ali, I fast what day I please for my own liberty; whence they commonly affect to fast upon the Lords-day, but on Wednesday and Friday, &c. . And *Theophilus* of *Alexandria* in his first Paschal Epistle saith, *Homines provocantur (terra cum humilia deferentes) cum Ecclesiâ primitivorum Dominica Passionis festa celebrare*—Non est ergo, non est hæreticorum ulla solennitas, nec qui in errore decepti sunt, illius possunt communione latari. Men are provoked (forsaking the low things of the earth) to celebrate the solemnities of the Lord's Passion with the Church of the Primitive ones.—There is not therefore, there is not any solemnity that Hereticks will keep, nor can those which are deceived with error, be delighted with the communion thereof.

*Synodus Gangrensis can 19.* Εἰ τις τῶν ἀσκημένων χειρὶ σωματικῆς ἀνέγκης καθρησιν αὐτοῦ καὶ τὰς παραδεδομένας νηστείας ἐς τὸ κοινὸν, καὶ φυλασσόμεναι καὶ τῇ Ἐκκλησίᾳ παραλῶσι, ὑποκυνδύοντο ἐν αὐτῷ τελεῖν λογισμῷ, ἀνδραβέω. If any of the Religious without any bodily necessity shall proudly contemn and break the Fasts delivered in common, and observed of the Church, a perfect deliberation in him rejecting them, let him be an Anathema. *Epistola Synodica Patrum Synodi Gangrensis ad Hæreticis quibusdam Eustathianis*: Καὶ τῶν νηστῶν ἐν τῇ Ἐκκλησίᾳ

τίταγμα ἐποποιῦντες ἡ εὐχέλους. Concillium Moguntinum sub Carolo Magn. Can. 35. Siquis indictum jejunium Superbiendo contempserit, & observare cum ceteris Christianis noluerit, &c. Anathema sit, nisi se emendare statuerit. Evagrius l. 2. c. 8. noteth certain Hereticks of Alexandria; Οὐκ αἰδεδύντας τὸν καιρὸν τὸ σωθῆναι τὰς ψυχὰς τὰς ἐκείνων Not reverencing the time of the Celebration of the salutary Pasch.

## CHAP. 10.

The judgment of the Right R. Fathers in God, Lancelot Andrews Bishop of Winchester, and John Cosin the present Lord Bishop of Durham; also (in some measure) of the most Reverend Father in God Arch-Bishop Whitgift, and Bishop Montague.

**B**ishop Andrews in his fifth Sermon of Repentance, p. 216. saith, He [ Christ ] that in this place [ St. Mat. 6. 16. ] saith, *Cum jejunatis*, when ye fast; saith in another, *Tum jejunabunt*, then they shall fast; and that amounts to a Precept ( I trow ) And p. 217. They that were under Grace, went far beyond them under the Law in their *Cum*, and in their *jejunatis* both. And in the 223. and 224. p. of the same Sermon, speaking of the yearly recurrent fast of *Lent*, he saith, " It is a custome of the Church, while it was a *Christo recens*, yet " fresh and warm from Christ, the Church which was the mother of " the Apostles themselves, at all times kept; everywhere observed *then*, " and *ever since*. Some to resist it, frame to themselves a fear of " ( I wot not what ) Superstition, where no fear is. Before any " Superstition was stirring, any Popery hatched, it was, this Fast " was. *Lex abstinenti in quadragesimæ semper fuit in Ecclesia* (saith " the Oracle of Antiquity, *Theophilus Alexandrinus* ) Lent was ever " in the Church; *Nos unam quadragesimam secundum traditionem " Apostolorum*: We have but one Lent, ( the *Romanists* had three ) " but that one was delivered us by the Apostles ( saith St. *Jerome* ) " why should I weary you with reckoning them up? what one more " ancient Writer then other is there, but you shall find it in him expressly, even up to *Iguatius*, who lived with the Apostles them-

“ selves? *Apostolike* then it is; and for such *St. Hierome* avowss it; and  
 “ when that is said, enough is said for it I think, yet it is good ( you  
 “ know it ) the Fast so delivered, and by the Church ever, and every-  
 “ where so kept; the Council of *Gangra* hath laid an *Anathema* on  
 “ them that keep it not, avoid is how they can that keep it not.—e-  
 “ very man ( so we would have it ) to be left to himself, for Prayer,  
 “ Fasting, Sacrament; nay for Religion too (now) and all? for Gods  
 “ sake let it not be so—let us have our dayes appointed, and our  
 “ h ures set for it. If all were left to us, God knows, I durst not  
 “ promise, what should become of Prayer it self: the like I say for the  
 “ Sacrament—and so for Fasting. Fast privately in Gods Name;  
 “ but hear you; let not the Church trust to that; nor she hath not  
 “ held it wisdom so to do: but, as in both them (Prayer and the Sa-  
 “ crament) so in this, hold us to our order of dayes and times esta-  
 “ blished. Them if we keep, so it is; otherwise, were it not for the  
 “ Churches times, I doubt there would be taken scarce any time at all.  
 “ Now yet somewhat is done; but leave it once at liberty, liberty  
 “ hath lost us some already, and will loose us the rest, if it be not  
 “ looked to in time. *Pag. 225.* this Fast is called *Jejunium paschale*;  
 “ for Easter and Lent stand upon one base; both stand, and fall to-  
 “ gether. Last of all, *pag. 224. REMEMBER IT CAME*  
 “ *FROM THE APOSTLES*: that is it that binds us;  
 “ that is it that sets us fast: Thus far Bishop *Andrewes*.

Aud the R. Reverend Father in God the Lord Bishop of *Durham*, in  
 his *Collection of Private Devotions in the Practise of the Ancient Church*,  
 after many Citations out of the Holy Fathers, of the Greek and Latine  
 Church concerning Lent, thus saith, “ All which being put together,  
 “ will abundantly prove, That the Lent which we now keep, *IS,*  
 “ *AND EVER HATH BEEN AN APOSTOLI-*  
 “ *CAL CONSTITUTION*, as *S. Hierome* said in his Epi-  
 “ stle to *Marcella*, *Nos unam Quadragesimam secundum Traditionem*  
 “ *Apostolorum tempore nobis congruo jejunamus*: That is, We observe  
 “ a Lent Fast of forty dayes, as we have been taught to do by the Apo-  
 “ stles in a fit and seasonable time of the year. To which he adds the Te-  
 stimony of *S. Augustine*, and *Chrysologus*.

The most Reverend Father in God Archbishop *Whitgift*, in his *De-  
 fence of the Answer*, &c. p. 104. “ I know no reason why the Apostles  
 “ many not be said to be the Authors of celebrating the day of the  
 “ Passion, &c. neither yet do I understand any cause why the Church  
 may

"may not still observe the same: sure I am, that they were not the  
 "Authours of the Superstitions and Errours used in them, by the Papists;  
 "neither doth S. *Austin* say so: For this is no good Argument, to say,  
 "The Apostles appointed these days to be celebrated: Ergo, They  
 "appointed the manner of celebrating used by the Papists. The days  
 "may be with more Godliness, and profit to the Church, observed, (be-  
 "ing cleansed from Superstition and erroneous Doctrine,) then abrogated.  
 The place of S. *Austin* is in his Epistle ad *Jannar*: 118. *Ille à qua non  
 scripta, sed tradita custodimus, &c.*

And for Recommendation Divine of the forty days Fast, the Reve-  
 rend Father in God *Richard Mountague* Bishop of *Normich*, Origin.  
*Eccles.* pars 2. n. 81. *Numerum hunc mysticum [dierum 40.] & sa-  
 crum, in Scripturis multa sunt qua docent testimonia — Certe erat ali-  
 quid in eo, cur diesbus continuis 40, apertis cæli cataretis & abyssi fon-  
 tibus resolutis, invalescerent aquæ super terram. Quod annos 40 ex Æ-  
 gypto rediens Israel eremi erroribus destinebatur — erat certe dispensa-  
 torius, & pluries quàm unâ vice Christi Domini actionibus consecratus. —  
 Certe sortitio non fiebat, quod toties in Scripturis numerus ille per Deum  
 consecratur — Mihi rectè opinatus videtur *Augustinus*, qui nume-  
 rum quadragenarium totum præsentis vitæ cursum significare dicebat,  
 tempus, nimirum jejunii, orationibus, pœnitentia, peccatorumque ex-  
 piationis destinatum. Et, si per Novatores liceret illud adderem, Ut  
 ECCLESIAE QUADRAGESIMAM COMMEN-  
 DARET.*

And even such Learned Protestants, who write its Original not Apo-  
 stolical, or from Christ, yet prove it themselves from Antiquity to  
 have been in the Church observed, both by Clergy and Laity, before  
 his time, who was a Bishop in the Church about 38 years after S.  
*John's* death, (who himself 'tis probable was born much about S.  
*John's* death, or a little after) so *Zanchius* l. 1. in 4. *Præceptum*, p.  
 695. *certe Telephorus, qui fuit septimus Romane Ecclesiæ Episcopus &  
 martyr, circa Annum Domini 139, hujus [temporis Quadragesimalis  
 supranominati] mentionem facit, tanquam ante se in Ecclesiâ observari.  
 Adiecit enim aliquos dies, quos volebat à Clericis ac Sacerdotibus,  
 amplius quàm à Laicis observabatur, observari. — Statimur, in-  
 quit, ut septem hebdomadas plenas ante sanctum Pascha omnes Clerici,  
 i. e. in sortem Domini vocati à carne jejunent: quia sic discretia debet  
 esse vita Clericorum à Laicorum conversatione, ita & in jejunio debet esse  
 discretia.*

These

These Learned Authors (especially the four Revered Bishops of our own Church above) I have produced, not that I think there may not perhaps more then double the number be alledged of modern Authors, differing in judgment from what I have asserted; But by whomsoever they shall be alledged, if they shall stand by themselves alone, and my Replyer shall not first produce, as I have done, according to *Vincentius Lirinensis's* Golden Rule, 1. Antiquity, 2. Universality of practise, (generally speaking,) 3. The Content of the generality of Learned Ecclesiastical Writers, at least through the first 600. or 700. years, (the time wherein lawfull General Councils were, who with Authority noted Heretical Writers,) (and then, if he please, and not but then give us the Judgment of any Holy and Learned men:) Otherwise, I here prescribe against any number of Moderns of one smaller part of the Christian world, and of one or two Ages farthest removed from Antiquity, (except where Authority of our own Church, to which we have subscribed, doth interpose;) such testimonies, I say, standing alone by themselves, Antiquity that approaches nearer the Fountain not being first heard, both to interpret Scripture, and testifie of Tradition (where that is part of the Controversie;) All such weak and trifling process of Arguments from Testimony, I take to be but tyranny over mens Judgements, who are bound to none but to Gods Word, who is Truth, and the Churches Witness, whom he hath set to be the Pillar of Truth; whose witness is best learned from Antiquity, and Universality of practise, and consent of her Pastors of the Ages required; and to submission of acquiescence to their own Church in such matters.

But why then have I brought those Five worthy Witnesses? I answer, 1. Because I had first in legitimate order premised such Antiquity, Universality, and Consent; (and so my Adversaries Testimonies ever shall be welcome.) 2. To shew, that any the most faithfull Sons of the Church of *England* may be allowed to defend what I in this maintain. 3. To prevent such Replyers, who are wont to supply with railing, what they want in weight of Argument or Testimony: forasmuch as the World sees, that so Reverend, Zealous, and Learned Protestants, and such as have done as much service against the Papists as all the Presbyterians put together in their Writings and Sermons have done, have thus written. Howbeit I deny not, that many Reverend and Learned men, and far from Presbyterians, are herein of a different Judgment, and have done very good service against the Papists in their gross Errours.

F I N I S.



# A TABLE of the Names of the Sundays and other Chief Dayes of LENT, and of some following, in the Eastern and Western Churches.

**Septuagesima :** **H** Κυριακή τῆς ἑβδομάτης. Dominica Filii  
The ninth Sunday Prodigii. Memoria 70 Annorum qui  
before Easter-day. in significationem fuerunt exilii nostri à  
Domino (*Augustin. l. 3. d. Doctr. Christi.*)  
And Memory of the 70 weeks Dan. 9. 26.  
in the end of which *Messias the Prince*  
*was to be cut off, but not for himself.*

(a) *Hic Dominica cantam  
Graeci Tῆς με-  
τανοίας ἀνοίξ-  
ου μοι πύλας  
ζωοδότα*

**Sexagesima ,**  
The eighth Sunday  
before Easter day.

**Ἡ Κυριακή τῆς Σπορίων (a).**

**Quinquagesima ,**  
The seventh Sunday  
before Easter-day. **Ἡ Κυριακή, ἡ Τυρινή, vel Tuesday.**  
Dominica Ingressus seu Introitus Jeju-  
nii. (a a).

(a a) *Hinc Te-  
lestimonium voluit  
Initium esse  
clericis suis  
sui jejunii.*

**Quadragesima ,**  
The sixth Sunday  
before Easter-day. **Ἡ πρώτη Κυριακή, τῶν ἁγίων νηστειῶν.**  
Memoria Jejunii **Κυριακή τῆς Ὁρθοδοξίας (b) Ἐξοεία τῆς Ἀ-**  
Domini. *Ord. Rom.* **νάμ. (propter gulam.) Dominica Invo-**  
cavit. *The whole week the Greeks call'd,*  
**Ἡ πρώτη ἐβδομάς τῶν νηστειῶν.**

(b) *Hic Dominica  
Anathe-  
matizant Graeci  
omnes hereticos*

**Shrovetuesday.**

**Fastness Tuesday.**

**Ash-Wednesday.**

**Caput Jejunii. Dies Cinerum.**

**Second Sunday in  
Lent.**

**Ἡ δευτέρα Κυριακή τῶν ἁγίων νηστειῶν.**  
**Dominica Reminiscere.**

Third; Sunday in Lent. Ἡ τρίτη Κυριακὴ τῶν ἁγίων νηστειῶν. Ἡ Κυριακὴ τῶν τριῶν σαυρῶν. Dominica Oculi,

Fourth Sunday in Lent. Ἡ τετάρτη Κυριακὴ τῶν ἁγίων νηστειῶν. Τὸ μεσονήσιον. Dominica Refectionis, Dominica de Panibus. Dominica Lxtare. ἡ μεσονήσιμ. Κυριακὴ.

Fifth Sunday. Ἡ πέμπτη Κυριακὴ τῶν ἁγίων νηστειῶν. Dominica Passionis, (propter quod Dominus prædixit eâ die de instanti Passione suâ,) five Judica

Friday in this week. Præparatorium Lazari.

Saturday. τὸ ῥάββατον τῶν βαίων. Τὸ ῥάββατον τῶν Λαζάρου, Sabbatum Lazari.

Sixth Sunday. Ἡ Κυριακὴ τῶν βαίων. Dominica Ofanarum. Dominica Palmarum, *Palm-Sunday. The whole week was called, Μεγάλη ἑβδομάς. Ἡ ἁγία καὶ Μεγάλη ἑβδομάς. Ἐβδομάς τῶν παχῶν. Αἱ ἐξ τῶν νηστειῶν ἡμέραι. Sancta hebdomada. Septimana Passionis. Hebdomas Xerophagiarum. Hebdomada pœnosa. The great week. (a)*

(a) Hæc hebdomadæ Græcis (sicut & nobis) Ἀναστρέφεται τὸ πένθος διαγέλειν.

Munday in this week. Ἡ ἁγία καὶ Μεγάλη δευτέρα. Feria Secunda Passionis.

Tuesday. Ἡ Ἀγία καὶ Μεγάλη τρίτη. Feria τῶν κατηχίσεων. Feria tertia Passionis. Wednesday.

Wednesday.

Ἡ Ἀγία καὶ Μεγάλη τετάρτη. Feria quarta in Proditiōne Judæ. Feria quarta Pafsionis. *Tenable Wednesday. And these four dayes before Easter called, Πενήντα τέσσαρες ἡμέραι.*

Thursday.

Ἡ Ἀγία καὶ Μεγάλη πέμπτη. Ἀρτυρνία τοῦ παθῶν. Feria quinta Pafsionis. Coena Domini. Feria quinta in Coena Domini. Feria mysteriorum. Lavipedium. Dies mandati, *Maunder Thursday, Sheer Thursday.*

Good Friday.

Πάχα σταυρώσιμον. Ἡ Ἀγία καὶ μεγάλη, Παρασκευὴ Ἡ τοῦ ἁγιοτάτου παθὸς ἡμέρα. Ἡμέρα τοῦ Πάχα καὶ τῆς Νηστείας. Dies Paschæ Parascheue Crucifixionis. Dies sanctus Pafsionis Domini. Pascha quo passus est Dominus. (*Augustin. ep. 119.*)

(a)

Saturday, or Easter-Eve.

Τὸ Μεγαλόσάββατον. Τὸ Ἅγιον καὶ Μεγαλόν (a) *Ecclesiæ Smyrnenfis Ep. de Martyr. o*  
Σάββατον: Sabbatum Sanctum. Vigilia Paschalis. Ἰερεὶ νοῦ καὶ δαδουχία. (*Greg. Polycarp. Nazianz.*)

Easter-day.

Ἡ Ἀγία καὶ Μεγάλη Κυριακὴ τοῦ Πάχα. Πάχα Ἀναστασιμὸν. Μεγίστη ἑορτή. Ἡ ἁγιοτάτη ἑορτή. Ἡ ἑορτὴ τοῦ ἑορτή. S. Greg. Nazianz. (*Orat. in Pasch.*) Ἡ σωτήριος τοῦ Πάχα ἑορτή. Ἡ ἑορτὴ παρ' ἧς τὸ ἀθανασίας εἰλήφαμεν ἐλπίδα. Euseb. Ἡ μεγάλη ἡμέρα. (*Conc. Ancyr. c. 5.*) Domi-

nica Magna Resurrectionis. *The day which the Lord hath made.* Psal. 118. 24.

Munday in Easter-week.

Μεθεόσιος ἑορτή. (*Greg. Nazianz.*)  
Feria 2<sup>a</sup>, Resurrectionis Domini. Secundus Dies Festi.

Tuesday.

Feria 3<sup>a</sup>, Resurrectionis Domini. Tertius dies Festi. (*S. Aug. d. Civ. D. l. 22. c. 8.*)

Wednesday.

Feria 4<sup>a</sup>. Ἀνιπαροφάν, Candidatorum.

Thursday.

Feria 5<sup>a</sup>. Ἀμπεροφάν, seu Candidatorum.

Sunday after Easter.

Ἡ Κυριακὴ τῆς Ἀγτιπάχα. Διακαινίσμος. Τὰ ἑγκαίνια. *Greg. Naz.* Ἡ Καὶνὴ Κυριακὴ. Ἡ Κυριακὴ τῆς Θωμᾶ. Ὁ γδοστὸς τῶν πρὸ αὐτῶν. (*Gregor. Nazianz.*) Dominica quasi-modo-geniti. Dominica in Albis. Octava Paschalis, *Low-Sunday, Low-Easter-day, or the Octaves of Easter.*

The 2. Sunday after Easter.  
Wednesday after.

Ἡ δευτέρα Κυριακὴ τῆς Ἀγτιπάχα.

(b) The 25 day of the fifty.

The 3. Sunday from Easter.

Μεσοπεντηκοστή. (b) Dies Disputationis Christi cum Doctoribus. Ἡ τετάρτη τῆς Μεσοπεντηκοστῆς.

Sunday before Ascension.

Dominica Rogationum.  
Ἀπόδοσις τῆς ἑορτῆς τῆς Πάχα.

Ascension-day.

Ἡ ἡμέρα τῆς Ἀναλήψεως *Holy Thursday.*

Sunday after Ascension,

Ἡ Κυριακή τῆς Ἁγίας τῆς Θεοδόρου Πατέρων ἢ ἐν Νικαίᾳ. *Dominica Expectationis. Dominica hebdomadae Expectationis.*

Whitsunday.

Ἡ Πεντηκοστή. Ἡ Ἁγία Κυριακή τῆς Πεντηκοστῆς Νέα Κυριακή (*Evagr. l. i. c. 3.*) Γενυκλισία. Ἐργόνασι. *Festum Pentecostes. Wied-Sunday.*

Wh. Munday.

Ἡ δευτέρα τῆς Πεντηκοστῆς, quæ dicitur etiam Græcis, τῆς Ἁγίας Τριόδου.

Wh. Tuesday.

Ἡ τρίτη τῆς Πεντηκοστῆς.

Wednesday, Friday, &c. *Jejunium Pentecostes.*

The four Ember weeks of Fasting are called *Jejunia quatuor temporum*, quæ & imbrem vocat Concil. *Enhamsense can. 16.*

*Jejunium primi mensis.*

*Jejunium Pentecostes.*

*Jejunium septimi mensis.*

*Jejunium decimi mensis.*

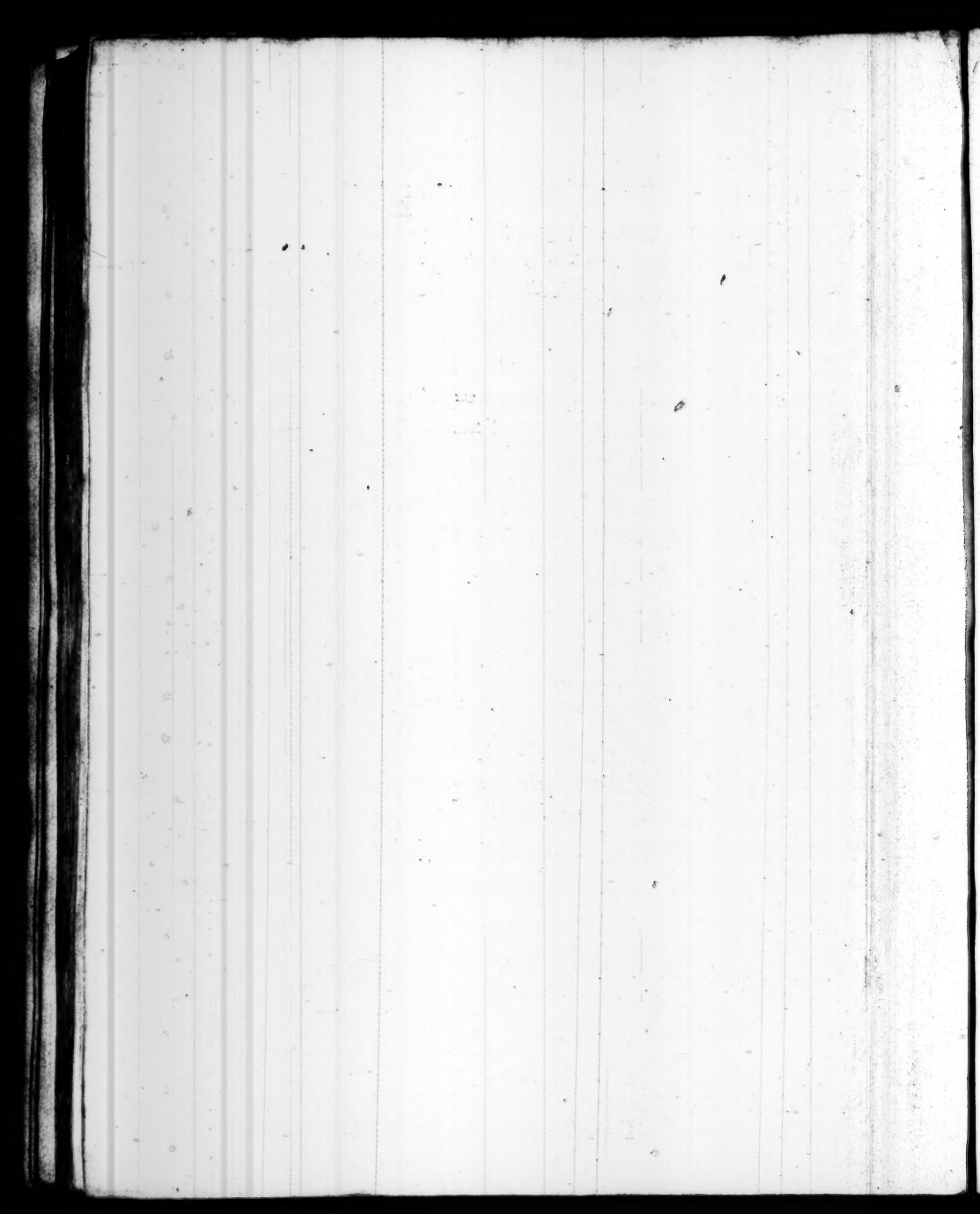
Anciently the Wednesday and Fryday, (saith *Leo*) but since, the Wednesday, Friday and Saturday next *A Cruce*, post *Cineras*, post *Pentecos*, atque *Lucia*.

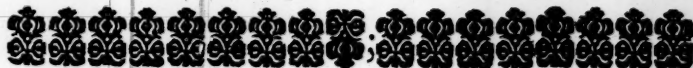
The weekly lesser Fasting-days of Wednesday and Friday are called *Stationes*, *Stationum semijejunia*, Τετάρτης Πάσης καὶ Παρασκευῆς seu περὶ ἑκατόν.

The Fasting-Eves before certain Holy-days, Νυκτεῖαι προόρτιας *Anteferiales Vigiliae.*

FINIS.







Some Errata of the Press to be thus amended.

Pag. 33. lin. 12. *pro* Eusebius, *lege* Philo. p. 48. l. 11. *pro* *vnsctais*, *lege* *vnsctas*.  
p. 165. l. ult. *pro* *ἐκτῆς*, *lege* *ἐκτῆς*. p. 219. *pro* *μετιών*, *lege* *μετιών*.  
p. 226. *pro* *μῦμα*, *lege* *μῦμμα*. p. 453. l. 20. *dele* 2. & *pro* l. 1. *lege* c. 1. p. 463. *lege*  
Religious *pro* religious. p. 475. l. 26. *lege* quidam, *pro* alii. *ibid.* l. 28. *lege* pluri-  
bus, *pro* tribus. ita, *pro* etiam. *ibid.* in marg. *ἡμερονομία*, *pro* *ἡμερανόμια*.  
In the Tables, *pro* Fasthefs Tuesday, *lege* Fastens eve.

